A SINNERS JUSTIFICATION OR THE Lord JESUS CHRIST The LORD our RIGHTEOUSNESSE.

Delivered in Several

SERMONS.

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Phil. 3, 9. *And be found in him, not having mine own Righteouſneſs, which is of the Law, but that, which is through the Faith of Chriſt, the Righteouſneſs, which is of God, by Faith.*

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TO THE SERIOUS READERS.

I Have, for ſome years, withſtood the importunity of many, for what I now yield to. The weight of the matter to other mens Conſciences, as well as my own, hath prevailed over my Lothneſs; and, if your Chriſtian Charity may yield an excuſe, for what weakneſs is found in the manner of Treaty, it is the Favour I ask of you.

A Sinner made righteous before God, by the Righteouſneſs of Chriſt, is, as Renowned Luther

uſed to ſay, Articulus ſtantis, aut cadentis Eccleſiæ, *The Criſis of a Churches ſtanding, or falling: For, when the* Galatians *adulterated this Doctrine, they were reputed by the Apoſtle, as removed to another Goſpel*, Gal. 2. 6.

And on this point Luther *himſelf pitched the field, againſt the Pope, and Roman Church; divers of whoſe grand Advocates, though they ſtrongly oppoſed this Doctrine, in their lives, yet owned it, for the beſt divinity, at their death: and before*, Bellarmine *was not alone, in his* Tutiſſimum eſt, *'Tis the ſafeſt way, to reſt upon the mercie of God in Chriſt alone for ſalvation.*

It may be thought by ſome, that

that

that of the Preacher (2. Eccleſ. 12. What can the man do, that cometh after the King? even that, which hath been already done:) *may be applyed to this* ſmall *Treatiſe, after ſo many* large, *by ſo many learned men. And ſuch indeed have been my own thoughts: yet, in regard, ſome of them are in a ſtrange Tongue to common Chriſtians, others incorporated with other ſubjects, and many of themſelves too large for every Readers purſe, and time; and withall, that the more Witneſſes, the ſtronger the Cauſe; yea, and that particular experiences in the point may add ſomething to its evidence, as the Widows two mites did adde to the rich Treaſury,* 12. Mar. 42. *I let my Pen go on.*

Now before I close, let me commend to your notice, and practice, three or four things.

1. *In reading this, and such Gospel-Mysteries, you must believe, above your Reason natural; so you give God the more honour,* Rom. 4. 19, 20. *The Object of* Abrahams *Faith, which was accounted to him for Righteousness,* Gen. 15. 6. & 18. 12. *was of that nature, as whereat* Sarah *laughed; who therein was an Image of Natural Reason.*

2. *In your Reading, and Reasoning, of this, and such points of eternal moment, ever think that part, the safest, which doth least humour mans pride, and most exalt the Glory of God; since the scope of the Gospel is to shut out boasting,*

boasting, and bring in self-denial, which none can deny.

3. *In all your thought-debates about this Subject, seriously bethink your selves, what is like to be your opinion of it, when you come to die;* Bellarm. *as you heard, professed new Divinity in it, before his death.*

4. *If you have the opportunity, to Converse with wounded spirits, and troubled Consciences, with whom it is, or hath been, as a Specimen of the day of Judgment; they will tell you, whether any Righteousness but Jesus Christ made of God unto them Righteousness, could serve their turn, in the presence of God, or satisfie their Conscience, with a holding peace.*

And

To the Reader.

And now if you meet in this Treatiſe any miſtakes in words, I'le ſuppoſe, the Preſs may take the blame off from me; and if any in matter, if you conſider a mans hand is in it, it may be an excuſe, remembring that you have this heavenly treaſure in an earthen veſſel, that the excellency of the power may be of God, and not of man: And ſo you are commended to the good will of him, that dwelt in the Buſh, by

A Servant of Jeſus Chriſt,

and of your Faith in him.

O. G.

THE Lord *JESUS CHRIST* THE LORD our RIGHTEOUSNESS:

JER. 23. 6.

And this is his Name, whereby he ſhall be called, The Lord our Righteouſneſs.

Jeremiah, by Interpretation, *He ſhall exalt the Lord.* And indeed in the Text, he highly exalts the free, and rich Grace of God in Chriſt, to Sinners. And it is obſervable,

vable, that, in his Propheſies, he intermixes frequent promiſes of the *Jews* bleſſed ſtate to come, under the *Meſſias*; as all, or moſt of, the other Prophets do. And indeed the Firmament of the Old Teſtament is as thick beſpangled, and beſet with ſhining Promiſes of the *Meſſias*, and the bleſſed ſtate of the Church, under his Government, as the Heavens are with gliſtering Stars, in a clear night.

And theſe precious, and glorious Promiſes of Chriſt, were the Churches Cordials, in thoſe times, in their troubles, and fainting conditions. Thus we ſee, that, when the Lord would give King *Ahaz*, and his People the *Jews*, an encouraging ſign of their ſafety; notwithſtanding the Kings of *Iſrael*, and *Syria*, were in a confederacy againſt them, this was the ſign; *Therefore the Lord himſelf ſhall give you a ſign; Behold, a Virgin ſhall conceive, and bear a Son, and ſhall call his Name Immanuel:*

Iſa. 7.14.

manuel : God–with–us.

This Promiſe of Chriſt to come, (though his coming at a great diſtance, yet) was ſign enough to ſatisfie them in their preſent preſervation. For herein he propounded to their view a greater ſalvation to come, as a help to their faith in a leſs ſalvation now.

And truly this may be a ſtanding rule for Gods People, in all ages; to make promiſes of future great good things, to be Cordials to keep the heart from fainting under preſent evils. And ſo the aſſurance that the Scriptures give us, of Chriſts coming again, fully, and eternally to ſave us, ſhould help our unbelief, and encourage our faith in his care of us, in all our interim troubles.

But to come to the Text.

In the Text and Context, we have a famous Promiſe of Chriſt: wherein the Prophet hints at both his Natures, and expreſſes one of his gracious

cious, and glorious Titles, or Names, and therein his Office, betwixt his Father, and us. *Behold, the days come, ſaith the Lord, that I will raiſe unto* David, *a Righteous Branch:* here he hints at Chriſts Humane Nature; he was to be the Seed, and Son of *David*, a Branch of that ſtock. *And this is his Name, whereby he ſhall be called, Jehovah*; which imports his Divine Nature; *Jehovah*, being the proper Name of God.

And then he expreſſes one of his gracious, and glorious Titles, as to us; *Jehovah Tſidkenu*, the Lord our Righteouſneſs.

In *Gen.* 22. 14. we read of *Jehovah Jireh*, The Lord will ſee, or provide. [a] And of *Jehovah Ropheka*, The Lord healing thee. Of *Jehovah Niſſi*, [b] The Lord my-Banner: [c] Of *Jehovah Shalom*, The Lord ſend-peace: And *Jehovah Shammah*, [d] The Lord is there. *Iſa.* 7. 14. he is called *Immanuel*, God-with-us.

[a] Exod. 15:26.
[b] 17. 15.
[c] Judges 6. 24.
[d] Ezek. 48. 35.

us. And *Chap.* 9. 6. He gives him five high, and mighty Titles, together; *And his Name ſhall be called, Wonderful, Councellour, The Mighty God, the Everlaſting Father, the Prince of Peace.* And in the Text, *Jehovah Tſidkenu*, The Lord our-Righteouſneſs. By all which we may ſee, and ſhould ſee, how very much the Lord Jeſus Chriſt is made unto us, in his undertaking for us. As he, *who, of God, is made unto us, Wiſdom, and Righteouſneſs, and Sanctification, and Redemption.* Chriſt is made every thing to us, that we ſhould be to God. 1 Cor. 1. 30.

Now, whereas this Name of Chriſt in the Text, is given alſo to the Church, in this Propheſie; *And this is the Name, wherewith ſhe ſhall be call'd, The Lord our-Righteouſneſs.* It's no wonder, that the Wife, or Spouſe ſhould be called by her Huſbands Name. And we find the Church called Chriſt; ---*So alſo is Chriſt*, or, the Church in union with Chriſt. Jer. 33. 16. *Note.* 1 Cor. 12. 12.

I know, Expoſitors take much pains in ſifting out the meaning of this Text, and meet not in one. But we may ſpare our ſelves this pains, if we think it not too much, to give the Church of Chriſt this Honour, to call her by her Husbands Name, *The Lord our Righteouſneſs.* And this is the Name, whereby ſhe ſhall be called; not from her ſelf, but from him, who is made of God unto her, Righteouſneſs; and as ſhe is made the Righteouſneſs of God in him. And ſo we find, ſhe is to profeſs, that ſhe hath her Righteouſneſs from him, and glory in it alſo. *Surely ſhall one ſay, In the Lord have I Righteouſneſs, in the Lord ſhall all the ſeed of Iſrael be juſtified, and ſhall glory.* Now the Doctrine from the words (which will be the Subject of the enſuing Diſcourſe) is this, That,

2 Cor. 5. 21.

Iſa. 45. 24, 25.

Doct. *The Lord Jeſus Chriſt is the Lord our Righteouſneſs.*

The Righteouſneſs of a Sinner is Chriſt

Chriſt-made-Righteouſneſs to him: or, the Righteouſneſs of Chriſt made his, in Gods account, and his own; both muſt be agreed in it. For if God do not account it ſo, it is not ſo: *Who is made of God unto us righteouſneſs.* And if we do not account it ſo, if we do not ſubmit to this way of being righteous before God; this righteouſneſs is nothing to us: which was the doleful caſe of the Jews: *Iſrael, which followed after the Law of righteouſneſs, hath not attained to the Law of Righteouſneſs. Wherefore? Becauſe they ſought it not by faith in Chriſt,* as St. *Paul* did, but as it were by the works of the Law: they ſought to be righteous in a Legal way, not a Goſpel. St. *Paul* charges them with the ſame errour, *ch.* 10. 3. *For they, being ignorant of Gods righteouſneſs, and going about to eſtabliſh their own righteouſneſs, have not ſubmitted themſelves to the righteouſneſs of God.* And here was fulfilled that Prophe-

1 Cor. 1. 30.

Rom. 9. 31.

Phil. 3. 9.

Pſal.69. 27. tical Prayer: *And let them not come unto thy righteouſneſs.*

And here we ſee ſufficiently already, That this righteouſneſs of ours, that is, whereby, we are righteous, or made righteous before God; is not Legal, but Evangelical. Mans firſt righteouſneſs was Legal, but that is a *Non-ens* now; there is no ſuch thing in being now, betwixt God, and us, as Legal Righteouſneſs: once it was, but now 'tis caſt out, in the Bond-woman, and her Son, *Gal.* 4.

The Law is not able to juſtifie a ſinner; therefore the Apoſtle ſaith, *If there had been a Law, which could* Gal.3.21. *have given life*, i. e. Juſtification unto life (as *Rom.* 5. 18.) *verily righteouſneſs ſhould have been by Law:* but the Scripture, *i. e. the Law hath concluded all under ſin, that the promiſe by faith of Jeſus Chriſt, might be given to them, that believe.* 'Tis true, Chriſts Righteouſneſs, as in himſelf, was legal, being the ſatisfaction of the

the Law, and Juſtice of God, in our behalf. But, as this Righteouſneſs is imputed to us, ſo it is Evangelical Righteouſneſs; becauſe it is not Righteouſneſs in us, but Righteouſneſs accounted to us: *Abraham believed, and it was accounted to him for righteouſneſs.* So that there is now another way to Juſtification, and ſo to life, and glory, than once there was, which the Epiſtle to the *Hebrews* calls a New way; and this is the Righteouſneſs of Chriſt made ours, or Chriſt, the Lord our Righteouſneſs.

Matth. 3. 15. Rom. 8. 3. 4. Rom. 4. 3. Chap. 10. 20.

Now, in order to the opening and handling this great and grand Doctrine of the Goſpel, we are, as a *Prolegomenon*, or by way of Preface, to conſider, What it was, that made way for Chriſt, to be made, and called, *The Lord our Righteouſneſs*; or us, to be made Righteouſneſs by him. And it was this, the holy Apoſtle tells us, that made the way; Chriſt was made ſin for us, that he

might be made Righteouſneſs to
2 Cor. 5. 21. us. *For he hath made him, to be ſin for us, who knew no ſin, that we might be made the Righteouſneſs of God in him.*

Queſt. But if Chriſt knew no ſin, *i.e.* had no ſin, how could he be made ſin for us? Its certain, he had not the leaſt taint of ſin in himſelf; and therefore challenged his mali-
John 8.46 cious Enemies, in this caſe; *Which of you convinceth me of ſin?* And defieth the Devil himſelf, in this point alſo, as well as the *Jews*; *The Prince of this World cometh, and hath no-*
John 14. 30. *thing in me*, no ſin to lay to my charge of my own. The Devil miſs'd of finding that ſin in *Job*, *ſc.* Hypocriſie, which he thought to have done: I, but he could find no ſin at all in Chriſt, though reputed-
Iſa. 53.12. ly, he was numbred with the tranſgreſſors; and, by imputation, the greateſt ſinner in the World; The
Iſa. 53.6. Lord laying on him the iniquities of us all. So that here is the An-

ſwer

ſwer to this Queſtion; If Chriſt had no ſin, how was he, or how could he be made ſin for us?

Anſw. He was ſo, not by having any ſin in him, but by having all ſin imputed to him. As Chriſts Righteouſneſs, by which we are made righteous, is in himſelf; It is not in us, but imputed to us: ſo our ſins are in our ſelves, and were not in Chriſt, but imputed to him, and laid upon him; as the errours of the Offendours, upon the Sacrifices in the Law. Thus the Apoſtle St. *Peter* ſpeaks expreſly; *Who his own ſelf bare our ſins, in his own body, on the tree*; that is, he carried all our ſins upon him, to his Croſs. He could not bear his Croſs, therefore they compelled a man of *Cyrene* to carry it. It was a Cuſtom of the Romans, as *Plutarch* obſerves, that the condemned perſon ſhould bear that Croſs, which anon ſhould bear him. Now, though Chriſt could not bear his Croſs himſelf, Nature

Lev. 16. 21.

1 Pet. 2. 24.

Matth. 27. 32.

De Serâ Numinis vindictâ.

was ſo ſpent in him, yet he could bear all our ſins: the Lord would
Iſa.53.6. not eaſe him of this, though the Jews did of his Croſs; the Lord hath laid on him the iniquities of us all.

Queſt. But how did Chriſt bear our ſins in his own body; or how did the Lord lay the iniquities of us all on him?

Anſw. There are three things to be conſider'd in ſin; the Pollution, the Guilt, and the Puniſhment.

For the firſt; The Pollution and filth of ſin, Chriſt meddled not with it; he could not meddle with ſin this way, ſo that this way he knew no ſin; he could not be an Idolater, or an Adulterer, or a Blaſphemer, or an Unbeliever, or whatever you can call a ſinner, as ſuch. Neither practically, nor ſeminally, he neither was ſuch, neither was he enclin'd to be ſuch: he was not, as the High-Prieſt under the Law, a ſinner as well as other men; *ſubject*

to

to the like paſſions as we are, as St. *James* ſaith *Elias* was. The High-Prieſt himſelf, in the Law, was compaſſed with infirmities, and ſo offered *for his own ſins as well as the Peoples*. But of Chriſt, the ſame Apoſtle ſaith, *He was ſuch an High-Prieſt as was holy, harmleſs, undefiled, ſeparate from ſinners.* Jam. 5. 17. Heb. 5. 2. 3. Ch. 7. 26.

For the ſecond, the Guilt of ſin; there are two things to be conſider'd in it.

1. The Merit and Deſert of it; And,

2. An Obligation to puniſhment for it. The former of theſe, Chriſt took not on him, neither was he capable of it, *i. e.* the Merit and Deſert that is in ſin. Chriſt, as to himſelf, did not deſerve the puniſhment of ſin which he ſuffered. Therefore St. *Peter* ſaith, *He was juſt when he ſuffered*; * *the juſt for the unjuſt.* * 1 Pet. 3. 18.

But 2. An Obligation to puniſhment for the ſins of others; this

he voluntarily took upon him, and this, with his own conſent, the Lord laid upon him; and in this ſenſe only was he made ſin for us. He was willing to have our ſins imputed to him; to be tranſmitted from us to him, ſo as to be obliged to bear the puniſhment of them; even that Wrath and Curſe which otherwiſe we ſhould have born.

Gal. 3. 13.

The ſinfulneſs of our Natures, the ſins of our Lives, our ſins paſt, preſent, and to come; the ſins of all that have, or do, or ſhall believe in him with a ſufficient Faith; Chriſt was willing to have all this ſin imputed to him, and put upon his account, to ſatisfie for us: As *Paul* would have *Oneſimus's* wrongs to *Philemon*. And in this ſence Chriſt was the greateſt ſinner that ever was; *ſc.* by Imputation, of God; and Reputation, of men; *For he was numbred with the Tranſgreſſors.*

v. 18, 19.

Mark 15. 28.

And though he was but a repu-

ted

ted ſinner, yet he was a real ſuffer-er for ſin: For he ſuffered penal hell, though not local; and the death he died for our ſins who believe in him, was in nature, and proportion, the ſame which was due to us for our ſins, and for the ſatisfaction of divine Juſtice.

Yet we muſt diſtinguiſh betwixt the Eſſential, or Subſtantial; and the Circumſtantial, or Accidental parts of puniſhment for ſin. The Eſſential, or Subſtantial puniſhment for ſin to ſatisfie the Juſtice of God, lieth in *Pœna Senſus, & Damni*; in the puniſhment of Senſe and Loſs: And Chriſt ſuffered both theſe. He ſuffered the puniſhment of Senſe; this made him ſay, *My Soul is exceeding ſorrowful, even unto death:* He ſuffered the puniſhment of Loſs; this made him cry out, *My God, my God, why haſt thou forſaken me?* Mat. 25. 41 Mat. 26. 38 Mat. 27. 46

The Circumſtantial or Accidental parts of the puniſhment of ſin, are ſuch as theſe; Total and Final ſepa-

ſeparation from God; which the A-
2 Theſ. 1. poſtle calls *everlaſting deſtruction*
9. *from the preſence of God:* So total
Mark 9. 4. and final deſpair, *the worm that ne-*
ver dieth: the place of Hell, and
Pſal. 9. 17. duration there for ever. *The wicked*
Mat. 25. *ſhall be turned into Hell,* &c. *Theſe*
41, 46. *ſhall go into everlaſting puniſhment.*

Now theſe are or are not, according to the diſpoſition of the patients under the puniſhment for ſin. As in the impriſonment of Debtors, Impriſonment is of the Eſſence of the puniſhment; but duration in Priſon is after the diſpoſition of the debtour, according to his ability to pay, or not to pay in time.

He that is able to pay the debt, may be quickly releas'd, he that is not abides by it in Priſon: ſo is the difference between Chriſts ſuffering for ſin, and the damneds, as to duration under puniſhment. Chriſt was under the pains of Hell, as well as they; but he being able quickly to pay the debt, for which he was in,

in, by reaſon of the tranſcendent and infinite worth of his perſon, therefore he had quick releaſe; but the damned not being able to make ſuch ſpeedy pay and ſatisfaction, therefore do they abide for ever under the wrath of God; *even till they have paid the uttermoſt farthing.* Matth. 5. 26. The ſame may be ſaid of all other accidental and circumſtantial parts of puniſhment for ſin: they are or are not neceſſary, according to the diſpoſition of the patients ſuffering: Chriſt was not capable of blaſpheming, or of total and final deſperation in his Hell, as the damned are in theirs: nor was it needful that he ſhould abide there for ever, as they ſhall, being a perſon of ſuch worth, as that he was able to make quick payment of the debt he took upon him.

Now theſe things ſhew us, what great Myſtery there is, both in the juſtice and mercy of God. In the juſtice of God, that he would and could *Uſe* 1.

could puniſh the Lord Jeſus Chriſt for our ſins. In the mercy of God, that he would transfer our ſins, and ſufferings for ſin to Chriſt, who could bear that which we could not, and could ſatisfie for that in a little time, which we could not without Eternity. And alſo what great Myſtery there is in the Love of Chriſt to us, that he would die for us, and be damned for us, in the ſence we have mention'd; bear the ſubſtance of our Hell.

2. And further, this ſhould teach us to go to Chriſt in the terrours of our Souls and Conſciences. He has had experience of Hell, what it is to be under the wrath of God, and Curſe of the Law, for all our ſins: and he made a preſent eſcape out of the ſame; and ſurely he is able to pull our Conſciences from under wrath, as well as his own: As the Apoſtle ſaith of his being tempted, *Heb.* 2. 18. *For in that he himſelf hath ſuffered, being tempted, he is able*

able to ſuccour them that are tempted.

And now having ſhewed what was previouſly requiſite, to bring it about, that Chriſt ſhould be, *The Lord our Righteouſneſs*; *ſc.* that *he was made ſin for us, that we might be made the Righteouſneſs of God in him*; I ſhall open the Doctrine, That, *the Righteouſneſs of a ſinner, is Chriſt made Righteouſneſs to him.*

In the handling this Doctrine, two things muſt be opened and demonſtrated.

1. That Chriſt is our Righteouſneſs.

2. How the Righteouſneſs of Chriſt becomes ours, and that we may comfortably ſo call it, and uſe it.

1. That the Lord Jeſus Chriſt is the Righteouſneſs of a ſinner, and that for which God reputes and accounts a ſinner a righteous man. And as this Text is moſt clear for it; *And this*

this is his Name whereby he ſhall be called, the Lord our Righteouſneſs; ſo many other places of holy Scripture ſay the ſame; *And by him, i.e.* by Christ, *all that believe are juſtified from all things, from which they could not be juſtified by the Law of Moſes.* The Reaſon of a mans juſtification is now fixed in Christ; *Chriſt is the end of the Law for Righteouſneſs to every one that believeth.*

Acts 13. 39.

Rom. 10. 4

The primary end of the Law, was, to juſtifie thoſe that keep it: Now we our ſelves cannot fulfil the Law; and therefore the Law cannot juſtifie us: *What the Law could not do, in that it was weak through the fleſh*; that is, through us, or by our means. But now Chriſt he doth that which we could not do; that is, fulfil the Law for us; and he alſo doth that which the Law could not do, *i. e.* juſtifie us; and ſo by Chriſt the Righteouſneſs of the Law is fulfilled in us; as it follows, *v.* 4.

Rom. 8. 3.

Of

Of this there is further proof; *But of him are ye in Christ Jesus, who of God is made unto us Righteousness.* 1 Cor. 1. 30. And, *That we might be made the righteousness of God in him.* 2 Cor. 5. ult. And, *even so by the righteousness of one, the free gift came upon all men unto justification of life.* Rom. 5. 18. No man ever found any other way of justification, but by the righteousness of One, *i. e.* of Christ, the second *Adam.* Christ is that *Fountain set open for sin and for uncleanness*; Zech. 13. 2. and Christ is that Hyssop that *David* would be purged with; Psal. 51. 7. and Christ is the substance of all the Sacrifices in the Law, which were for expiation of mens Legal sins, and for their acceptation with God; as the Apostle excellently and strenuously proves in his Epistle to the *Hebrews*, in several places in that Book. Chap 8. & 10. 1.

But it may be objected, That the Scripture saith, *It is God that justifies; to declare, I say, at this time, his righteousness, that he might be just,* Rom. 3. 26

and

and the justifier of him which believeth in Jesus: So, *Who shall lay any thing to the charge of Gods elect? It is God that justifies.*

Rom. 8. 33.

Answ. This is true; but its true withal, that Christ finds that righteousness for which we are justified: The matter of a sinners Righteousness is in him *: As in Debts and discharges from Debts among men; though 'tis the Creditor that frees the Debtor, by acquitting him; yet it is the Surety that discharges him by disbursing the money for him. So it is God that justifies a sinner, not imputing his sins to him; but it is Christ's Righteousness that is laid down for the sinner, and is, as it were disburs'd to God, to gain his Acquittance and Discharge from Guilt and Damnation; therefore the Scripture saith, *There is no condemnation to them which are in Christ Jesus.*

* God finds Christ, & Christ finds righteousness for a sinner.

2 Cor. 5. 19.

Rom. 8. 1.

It is Christ that pays the Debt; he lays down his own Righteousness

to

to satisfie it: as it is written, *Who was delivered for our offences, and was raised again for our justification.* Rom. 4. 25. God acquits from no sin, but upon Christs discharging it, both by doing and suffering for us. *He fulfilled all Righteousness; and the Lord laid on him the iniquities of us all:* that is, to make satisfaction, and so reconciliation for iniquity. Mat. 3. Isa. 53. Dan. 9. 24.

Quest. But how then doth God pardon sin freely? and justifie the sinner freely? of which St. *Paul* speaks much; and indeed being a point that runs through the veins of the Gospel.

Answ. It's certain, that notwithstanding Christ paid our debts, yet God pardons freely, and justifies us freely. You find them united; *Being justified freely by his grace, through the redemption that is in Christ Jesus:* Rom. 3. 24 we see, that these two are not ἀσύμφατα, inconsistent, but well agreed. For,

1. To us it's free pardon, and free

justification; we paid nothing for it;
Isa. 55. 1. *Come, buy Wine and Milk without money, and without price.* We our selves neither did, nor suffered for it; for Christ did both. The satisfaction that is given to God, is by the surety, and not the principal.

2. This surety and this satisfaction given by him, is of Gods finding and of his own procurement; & upon the matter, the money paid him was his own: as if I should pay my debt to another man with his own money.

And therefore this righteousness of Christ, by which we are justified and made righteous, is called, *the*
Rom. 3. 21, 22. *Righteousness of God; But now the Righteousness of God without the Law is manifested; even the righteousness of God, that is by faith of Jesus Christ, unto all, and upon all them that believe.* And *Rom.* 10. 3. *For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted them-*

themſelves to the righteouſneſs of God. And its called both *the Righteouſneſs of God and of our Saviour Jeſus Chriſt:* So that though it be Chriſts Righteouſneſs that juſtifies us, yet this is a Righteouſneſs of Gods own finding and providing; who therefore doth, as it were, pay himſelf our debt with his own mony. Oh the Myſtery that is in the pardon of ſin, and juſtifying of the ſinner! There is height, and depth, and length, and breadth in theſe things. There is as much mercy as juſtice, and as much wiſdom, and power, as either. 2 Pet. 1. 1. Eph. 3.

It's a depth admired, and pored into not only by Saints, but Angels; *Which things the Angels deſire to look into.* And *Epheſ.* 3. 10. to the intent, that unto Principalities, and Powers in heavenly places, might be known by the Church, the manifold wiſdom of God. A Myſtery admired, and will be admired in Heaven, as well as on Earth. *Rev.* 5. 11, 12, 13. 1 Pet. 1. 12.

But for the further clearing up of this Doctrine, these things must be made out.

1. What necessity there is that a sinner should be made a Righteous man.

2. That the Righteousness of a sinner, is not in, nor of himself.

3. That it is in Christ; and what it is in Christ that makes a Sinner righteous.

4. There cannot be any other way of making a man righteous, but this, as the case stands now betwixt God and him.

1. What necessity there is that a sinner should be made a righteous man.

Ans. The necessity lies in this, that God saves none but justify'd persons; *Whom he justified, them he also* Rom.8.30
glorified: And, *know ye not that the* 1 Cor.6.9.
unrighteous shall not inherit the Kingdom of God: and because there are
none righteous by nature, *no, not one*; Rom.3.10
there-

therefore men must be righteous, of grace & favour, before God can save them, if he follow his own rule, which most surely he must; *whom he justified, them he also glorified*, and none else.

Obj. But the Apostle saith, *God justifieth the ungodly. ----To him that worketh not, but believeth in him that justifieth the ungodly.* Rom. 4. 5.

Answ. God doth not justifie them for their ungodliness, or in it; but from it. Though he find no righteousness in them when he justifieth them, yet he puts righteousness upon them; neither doth this way of justification leave any man ungodly, though it find him so. For what saith the Scripture in the case; *Know ye not that the unrighteous shall not inherit the Kingdom of God?* 1 Cor. 6 9. And, *there shall in no wise enter into it*, i. e. into heaven, *any thing that defileth*, &c. call'd *Heavenly Jerusalem*, Gal. 4. *Jerusalem which is above.*

The Ark may have clean and un-

2 Chron. 23. 19. clean Creatures in it, but not so the Temple. There were Porters appointed to keep out all that were unclean. So the Church here is a Field which hath Corn and Chaffe together; but the Church in Heaven hath only Corn, no Chaffe, not an ungodly person, not one Hypocrite, all are made righteous that are there; according to that of the Tit. 3. 7. Apostle, *That being justified by his grace we should be made heirs according to the hope of eternal life.* And, Rom. 5. 17 They are they that receive abundance of Grace, and of the *gift of righteousness*, which shall reign in life, by one Jesus Christ. But this needs no further proof.

2. The Righteousness that justifieth a sinner, is not in, nor of himself; it is neither in any gracious dispositions in him, nor by any righteous acts done by him. Where there is inherent sin, there cannot be inherent righteousness, able to justifie; because its evident, that it is imperfect

fect righteouſneſs; and what good is in him, and what good is done by him, is now but in part, and *that which is perfect is not yet come.* 1 Cor. 13. 9, 10.

That righteouſneſs then for which a ſinner is juſtified, is a righteouſneſs without him; it is the righteouſneſs of another, yet by Grace and Favour reputed and accounted his. So that it is by a forreign righteouſneſs that a man is now juſtified; yet is it made his own when it juſtifies him: But how? not by inheſion, as a perſonal righteouſneſs, but by imputation, as a publick righteouſneſs, or the righteouſneſs of a publick perſon, another *Adam*; and ſo ſerves to juſtifie many, even as many as believe in this new *Adam*, or as many as believe in Jeſus. For as *Adams* unrighteouſneſs brought many under condemnation, ſo the righteouſneſs of Chriſt brings many under juſtification of life. Rom. 3, 26 Rom. 5, 18.

When therefore the Queſtion is, How God makes a man righteous;

why it is not by putting inherent righteouſneſs into him; for ſo men Popiſhly confound Juſtification and Sanctification; but God doth it by putting a ſinner into a new ſtate of righteouſneſs, not of his own, but that of Chriſt's. And this Point St. *Paul* underſtood well, when he
Phil. 3. 9 wiſhed thus---*And be found in him, not having mine own righteouſneſs, which is of the Law, but that which is through the Faith of Chriſt, the righteouſneſs which is of God by Faith.*

Yet this muſt be granted and underſtood in this caſe; that as there was ſin, and ſtill is imputed to men from *Adam*; ſo there is alſo ſin propagated from him to us; and we do not ſin only by imitation of *Adam*, and our immediate Parents, as the *Pelagians* hold; but we have ſin from him by communication of Natures: A Truth, but a * Myſtery. Why ſo it is betwixt Chriſt and us; as we have an imputed righteouſneſs from

* *Nihil ad prædicandum notius nihil ad intelligendum ſeverius.* Whitak. *de Orig. peccat.*

from him, for which God doth justifie us; so with this we have a derived and communicated righteousness, which is within us by communication of the divine nature to us: for that the Children of the Promise are made partakers of the Divine Nature, is affirm'd by St. *Peter*. 2 Pet. 1.4. But this is our Sanctification, not our Justification; neither can be; because at present it is imperfect; and comes up to perfection and fulness by degrees: as the water of *Ezekiel*'s Sanctuary, *Chap.* 47. 3. &c. which rose first but to the Ankles, then to the knees, then to the loins, then to a full River. But we shall more illustrate this second Point by some Particulars: *sc.* that the righteousness which justifies a man, is neither in, nor of himself.

1. The best Works of Nature cannot justifie, because they are not spiritually good. It is said indeed, that, *the Gentiles do by nature the things contained in the Law*; do many Rom. 2. 14.

ny things which the Law requires, and forbear many things that the Law forbids. As *Cato* was ſaid to be *Homo virtuti ſimillimus*; a man very free from Humane Vices. Moral Virtues ariſe from the Soyl of Nature. There have been eminent Moraliſts among the Heathen. Some parts of the earth bring forth not only Weeds, but Veins and Mines; and ſo the nature of man may bring forth, with Vices, Virtues too. There are ſome Sparkles, ſince *Adam*, of the Law in the Conſcience of natural men about *Æquum & Bonum*: they have a Natural Divinity: And moral virtues are good, and very good in their kind; but not ſo good, as to have any place in the reaſon of a mans juſtification before God.

Rom. 2. 14

Neither is this a diſparagement to Morality, to ſay it cannot juſtifie; no more than it is to Braſs, to ſay, it is not current Coin, and can pay no Debts: for though it be not good

good for this, yet it is good in its kind: Moral Virtues are lovely in their Sphere. Our Bleſſed Saviour lov'd that young man for his Ingenuity. But yet Juſtification is not the Orb where Moral Virtues move. Mar. 10. 21

And therefore know, that good Works done by the Light of Nature, or Common Grace, though good in their matter, they may be very bad in their manner and ends. So were the beſt of the Heathens moral virtues. For,

1. They did not their good works in Faith, or through Faith in Chriſt; and ſo did not pleaſe God: they had not that teſtimony in their actions, as *Enoch* had in his: That *he pleaſed God.* Whatever men do without Faith in Chriſt, it is impoſſible it ſhould pleaſe God; Chriſt being the perſon in whom God is well pleaſed; and with none elſe but upon his account. Heb. 11. 5 & 6. Mat. 3. 17.

And further, 2. They did not refer

fer the good they did to Gods glory, but their own. As Christ told the Jews; They sought honour one
John 5.44 of another: and the Scribes and
Math. 6. Pharisees sought the praise of men. What they did was meerly theatrical, and histrionical; like the Nightingale, which, as *Pliny* says, singeth
πρὸς τὸ θεαθῆναι. the longer and better when men
Plin. Nat. Hist. l. 10. p. 19. stand by to see and hear.

But now when mens actions that are eminently good materially, do not terminate in God as their supreme end; he values them not. As the Jews Fasts in the fifth and seventh month for seventy years;
Zech. 7.5. *Did ye at all fast unto me, even unto me?*

And moreover, Thirdly, Their consciences were not washed with the blood of Christ, and therefore were themselves defiled; as the A-
1 Tit. 15. postle to *Titus* saith; and so all things they did were defiled. Their
Heb. 9.14. works were but dead works, because their consciences were not purged by

by blood. The *Levitical* Law taught us this, wherein all things and persons were unclean, that were not sprinkled with blood. Now dead works can no more justifie a man before God, than a Will writ with a dead mans hand, can hold in Law.

2. Mens repentings and sorrowings for sin, make them not righteous before God. *Esaus* tears washed not off one spot of his prophaneness; he was prophane *Esau* for all his repenting tears. Oh take heed of setting sorrow for sin in Christs room; you may this way cheat your selves, as *Laban* did *Jacob*, with *Leah* for *Rachel*. Heb. 12. 16, 17.

Sorrow and repentance for sin hath a place in mens conversion, but none in their justification. Nor doth that of the Publican break this rule: where Christ said, upon his penitent deportment in the sense of sin: *This man went away justified rather than the other*: for there is neither Luke 18. 14.

neither more nor leſs in juſtification: but our Saviour uſeth a popular kind of expreſſion, which importeth only this, that the humble Publicans eſtate was better than the proud Phariſees: The Phariſees poſtures were not taking with God, as the Publicans.

The Phariſee and Publican put into the ballance together, the Publican was the more weighty in righteouſneſs of the two; yet if the Publican had been put into the ballance with the juſt and holy Law of God, as St. *Paul* calls it, then it would have been ſaid to him, as in the hand-writing to *Belſhazzar*, *Tekel*, *Thou art weighed in the ballances and art found wanting*. You ſhall obſerve, that,

Rom. 7. 12

Dan. 5. 27.

Under the Law ſorrow for ſin did not ſerve the ſinners turn, though he was never ſo ſorrowful for his offence; but he muſt alſo bring his Offering, his Sin-offering, and lay his hand on it, and by that ceremony he

he laid his ſin on it, and ſo was cleared; *i. e.* by transferring his ſin from himſelf, to the Sacrifice for ſin. And without blood of that Offering, which was a figure and Type of Chriſt, his ſin was not expiated; without blood there was no remiſſion. Indeed ſorrow for ſin may help to bring a ſinner to Chriſts righteouſneſs, but you muſt lay your hands on Chriſt your Sacrifice, for there is your expiation of Sin, and there is your righteouſneſs. Heb. 9. 22.

3. The inherent graces which are in the regenerate, do not acquit them of their ſins and guilt before God; no, nor their gracious works, nor their humbleſt prayers, nor their holieſt lives: *Abraham* was not juſtified by any of his holy works before God, but by his faith: his faith in the Promiſe; which Promiſe as all other, was in Chriſt. 2 Cor. 1. 20. But what ſaith the Scripture, *Abraham believed God, and it was counted unto him for righteouſneſs.* Rom. 4. 3.

And

And the Apoſtle tells us, *v.* 2. that if *Abraham* had, or could be juſtified by his beſt works that ever he did, and he did many, then he had whereof to glory, even in his juſtification: but he could not glory before God, he might before man, as *Job*, and *David*, and *Paul* lawfully did, being neceſſitated to it as they were: *Ye have compelled me to glory of my ſelf.* But before God, *Abraham* himſelf muſt ſay, as the godly amongſt the Jews: *All our righteouſneſs are as filthy rags, Iſa.* 64. 6.

2 Cor. 12. 11.

As for that juſtification of *Abraham* by works, in St. *James*, it was the juſtification of his faith, and not of his perſon: It being the ſcope of the Apoſtle in that place, and diſcourſe, to diſtinguiſh of faith, and to give the Characteriſtical note of the faith that is ſaving: ſo that it was *Abrahams* faith that was juſtified by works; but his perſon by faith: for you ſee the Apoſtle *Paul* ſaith,

faith, that *Abraham* in his beſt works had not wherein to glory before God. Rom. 4. 3.

Yea, and if our beſt works were perfect they could but ſtand for themſelves, they could not expiate the infirmities and evils that are in the reſt of our works, which are imperfect. *Abraham* had his ſpots as well as beauty in his life; after called by God his faith was ſometimes weak, though *the Father of all them that believe.* As when he went down into *Egypt* becauſe of the Famine: And ſo his diſſembling with *Abimelech.* Rom. 4. 11 Gen. 12. 13.--20.

And he drew *Sarah* alſo to ſin at the ſame time, even ſo as to endanger her chaſtity. And beſides, he had two Wives; and whether a ſin of knowledge or ignorance, yet it was a ſin. As the Prophet *Malachi* ſhews; *Did not he make one?* he had the reſidue, or excellency of ſpirit, and he could have made *Adam* more Wives; yet he made but Mal. 2. 15.

one. Upon which our Saviour doth admirably comment, *Matth.* 19. 4, 5, 6.

Now if *Abrahams* good works had been perfect, yet their perfection could not have expiated those that were imperfect and evil. And upon all the premises, it must be concluded, therefore, *As Christ* Isa. 53. *was made sin, by the Lords laying our iniquities on him, so we are made righteous, by Gods laying his righteousness upon us*; according to that, *Thy beauty was perfect through my* Ezek. 16. 14. *comliness put upon thee, saith the Lord God.*

4. Faith it self, as an inherent quality, justifieth not. A man is not justified for faith, but by it: not for it, as a Cause of, but by it, as an Instrument in justification. Wherever faith is spoken of in reference to justification; it is said we are justified τῇ πίστει & διὰ τῆς πίστεως, by faith, or through faith; never διὰ τὴν πίστιν, for faith.

Faith

Faith doth not juſtifie as it is a grace, but as it hath an office which no other grace hath; *ſcil.* to apprehend and apply that righteouſneſs which does juſtifie us: And therefore, whereas it is ſaid, *That Abraham believed, and it was counted to him for righteouſneſs*; you muſt underſtand it relatively, *i. e.* in reſpect of the object of his believing the promiſe in Chriſt; or elſe excluſively, as that faith only is that in us, that God makes uſe of in our Juſtification, not as meritorious of it, but as inſtrumental in it. And this alſo is to be underſtood, not of the habit of faith, but the act, as it acts on Chriſt. Rom. 4.

And indeed, if the τὸ *credere* of faith it ſelf, were our righteouſneſs, as ſome think, but miſtakingly, then we ſhould be juſtified by an imperfect righteouſneſs; for faith is imperfect in us, as well as other graces: we may often cry, and ſay with the Father of that Child, with tears;

Mark. 9. 24. *I believe, help thou mine unbelief.* Christ's own domestick Disciples
Mat. 8. 26. were but of little faith: *Why are ye fearful, oh ye of little faith?* and they
Luke 17. 5 prayed to Christ, *Lord, encrease our*
Rom. 1. 17 *Faith:* And the Apostle saith, *The righteousness of God is revealed from faith to faith.* So that, though we are justified by faith, yet we cannot be justified for it. Thus much for the second thing to be proved, *scil.* That the righteousness of a sinner is not in, nor of himself. The

3. Point to be cleared, is, What this Righteousness is, that makes a sinner righteous before God, and for which God discharges a sinner from the guilt of sin, and damnation for it.

And certainly, this must needs be some rare and admirable thing, a thing of infinite value and worth, that a poor sinner, yea, a great sinner, may with boldness and confidence bring to Gods Bar, and Judgment-Seat, and there oppose to Gods

Gods ſentence of death and damnation for his ſins, and upon the account whereof, the ſinner can demand a diſcharge, and releaſe from a juſt and holy God.

According to that high challenge of St. *Paul*; *Who ſhall lay any thing to the charge of Gods elect? It is God that juſtifieth, who is he that condemneth? it is Chriſt that dyed*; not the ſinner, but Chriſt for him: *yea rather, that is riſen again*, and herein ſhewing forth a full diſcharge, and full ſatisfaction given, ſo that the Law could demand no more, nor yet the Juſtice of God. Rom. 8. 33

And truly nothing but this ſatisfaction of Chriſt himſelf could poſſibly have been of this value and efficacy. *Adam*'s righteouſneſs in innocency was ſwallowed up by his fall, ſo that henceforth it had no being; God will not ſo much as mention it. And the Angels righteouſneſs will but ſerve their own turn: ſo that the righteouſneſs that Ezek. 18. 24.

ſatisfies God for ſiners, muſt needs be a greater and a more excellent righteouſneſs than that of the holy and elect Angels. And therefore the Author to the *Hebrews* ſpeaks of Chriſt; *Being made ſo much better than the Angels, as he hath by inheritance obtained a more excellent name than they*; and ſo a more excellent office, *i. e.* to interpoſe and mediate between God and ſinners.

Heb. 1.4.

Now this ſatisfaction which Chriſt gave to God for us; and which is by God imputed to us, unto juſtification, becauſe given for us, was his obedience, which ſwalloweth up into victory our diſobedience in *Adam*, and in our perſons: *For as by one mans diſobedience many were made ſinners, ſo by the obedience of one, ſhall many be made righteous.*

Rom. 5. 19.

And this ſatisfying Obedience of Chriſt for us, and our juſtification, was active and paſſive: It began in his life, but did not end till his death;

Phil. 2. 8.

And

And became obedient unto death. And this distinction of Christs active and passive obedience, need not be quarrelled with; though it is by some: for we must look unto Christs sufferings not in *abstracto*, meerly as sufferings, but as suffering or passion in obedience: *and became obedient to death.*

Now there are two things, say Divines in justification. 1. Remission of sin; and this is from Christs passive obedience: *Remission of sins through his blood*: and much more then, being now justified by his blood, *i.e.* from our sins, we shall be saved from wrath. Rom. 3.25 & 5. 9.

The other is, the imputation of Righteousnes; and this is from Christs active obedience: and here he is call'd, *The Lord our Righteousnes*, and we, *the Righteousnes of God in him.*

And again, Christs active obedience was necessary to qualifie him for his passive. For had he not been

holy and obedient in his life; he must in his death have offered for his own sins, as well as the peoples, which must not be imagined. For the Apostle makes this one of the great disparities between Christ and the High-Priests in the Law, his Shadows.

Heb. 5. 3. & 7. 27.

And one reason may be, because Christ was to be our Sacrifice as well as our Priest. And the Sacrifice which was offered for sins under the Law, was to be clean and without blemish: so Christ, as our Sacrifice, as well as our Priest, was to be without blemish in his Nature, and in his life: and so he was, *he knew no sin*. He was to be holy, harmless, undefiled, and separate from sinners. So that his obedience in his life for us, which was his active obedience, had great influence on his death for us, which was his passive. And so our righteousness whereby we are both reputed and made righteous before God, results

Heb. 9. 14.

Lev. 1. 3. & 4. 3. with other places.

1 Pet. 2. 22.

Heb. 7. 26.

reſults from both: from his Obedience, to the Preceptive part of the Law, which was his fulfilling the Righteouſneſs of the Law; and to the Vindictive part of the Law, which was, bearing the Curſe of it.

And this tranſcendent Righteouſneſs by which we become Righteous, we that believe, thus, as it were, conſtituted of this double Obedience of Chriſt, Active and Paſſive; is, for the infinite and eternal virtue of it, called *Everlaſting Righteouſneſs*: And frequently the *Righteouſneſs of God*, in the New Teſtament. And it's call'd the Righteouſneſs of God, not as though it were Chriſt's eſſential Righteouſneſs, as he is God; as ſome, though few, have thought *. For, 1. That is incommunicable to us. And, 2. If that had been a Righteouſneſs convenient to our Juſtification, Chriſt needed not to have been incarnate. And, 3. The Holy Ghoſt calls it the *Righteouſneſs of one man*; and ſo its called

Dan. 9 24. Rom. 1 17. 3. 26. 10 3. 1 Cor. 1. 30. 2 Cor. 5. 21. Phil. 3. 9.

* *Oſiander* condemned for this ſharply by *Beza*, *Ep. prima*. By *Calvin*, *Ep.* 141. *Melanchoni*, & *Ep.* 355. *contra* Oſiandrum.

Rom. 5. 19

called both, the righteouſneſs of God and of man; becauſe it is the righteouſneſs of Chriſt our Mediatour, in both natures, God-man.

Oſiander condemned for this ſharply by *Beza*, Epiſt. 1. By *Latim.* Ep. 141. *Melanchon.* & Ep. 355. *contra Oſiandrum.*

Now from this third point thus ſtated, there flow theſe inferences.

1. That abſolution from ſin, *Rom.* 3. 25. and exemption from condemnation, *Rom.* 8. 1. is not the whole righteouſneſs of a ſinner, that Chriſt is made to him, or that he has by the righteouſneſs of Chriſt reputed his; though ſome have had ſuch thoughts.

But doubtleſs, all things pertaining to ſpiritual and eternal life, come in to us by the righteouſneſs of Chriſt: Therefore the Apoſtle calls it, *Righteouſneſs to life. To life to God here, and with God hereafter.* It's impoſſible a man ſhould be diſcharged of condemnation, and not entitled to ſalvation. For Chriſts Righteouſneſs leaves no man out of Heaven, which he delivers

Rom. 5. 19

livers out of Hell: *Whom he justifies, them he glorifies:* and *remission of sins, and an inheritance amongst them that are sanctified,* are joyned together. Rom.8.30 Act.26.18

2. Hence it most certainly appears, that there is nothing of that infinite value and merit, to interest us in both these, a discharge from Condemnation, and a title to a new Salvation, but this Righteousness of Christ imputed, and passed over to us: For that inherent righteousness which he imparteth to us, and which his Spirit worketh in us, cannot possibly do it.

1. That a regenerate man hath inherent righteousness, is confessed; the Scripture calls such men righteous: *Thee have I seen righteous before me in this generation,* said God to *Noah.* And, *God is in the generation of the righteous.* And the Scripture calls these so in respect of their inherent righteousness. And, Gen.7.1. Ps.14.5.

2. It's not to be doubted, but that

that this righteouſneſs in the Saints pleaſeth God. It's ſaid of *Enoch*, that in his walking with God, *he had this teſtimony, that he pleaſed God.* And St. *Paul* prayed for the *Coloſſians, that they might walk worthy of the Lord, to all pleaſing.* The word ἀξίως tranſlated, *worthy*, means not, *merit*; but conveniency and decency; *That ye walk ſutably to the holy calling, to which the Lord hath called you*, as *Epheſ.* 4. 1. and ſo the word is tranſlated ſometimes. But now, I ſay, this is a ſecondary pleaſing of God: he is firſt *well pleaſed* with us in Chriſt, as we are found in him and his righteouſneſs; and then he is pleaſed with the righteouſneſs that is in us. The Lord hath firſt reſpect to the perſon, and then to his works: as we ſee in *Abels* caſe.

Heb. 11. 5.

Col. 1. 10.

Math. 3. 8.

Math. 3. 17.

Phil. 3. 9.

Gen. 4. 4.

So that though the inherent righteouſneſs of the Saints pleaſe God, yet it doth not juſtifie them before God; this is done by a more perfect righteouſneſs, not in us, but upon us.

And

And indeed as to the point of juſtification, our inherent righteouſneſs muſt be deny'd and rejected, as well as our ſins: *All our righteouſneſſes are as filthy rags*: and this holy *Paul* knew well, when he ſought *to be found in Chriſt, not having his own righteouſneſs.* Iſa. 64. 6. Phil. 3. 9.

The meat that *Jacob* provided for his Father *Iſaac* was good, and pleaſed him well; yet he got not the bleſſing by this, but by being found in his elder Brothers Garment; *He ſmelled the ſmell of his garment, and bleſſed him.* So, though the precious graces, and holy dutys, and holy lives of believers and holy men, are well pleaſing to God: yet it is not for theſe that God doth bleſs them with forgiveneſs of ſin; but becauſe they are in their elder Brothers Garment, in the righteouſneſs of Chriſt put upon them: *Thou waſt perfect through my comlineſs which I had put upon thee, ſaith the Lord God.* Gen. 27. v. 27. Pſ. 32. 1. Ezek. 16. 14.

I ſhall add, to what hath been ſaid in this ſecond Branch of the Doctrine, ſome Guides, or Aſteriſques, to lead you directly to that Righteouſneſs which muſt needs juſtifie a ſinner before God. Men are Seekers in this Point; but few there be that find it: *Iſrael* ſought it, but
Rom. 9. 31 32. found it not, becauſe they miſs'd their way; *Iſrael*, which followed after the Law of Righteouſneſs, hath not attained to the Law of Righteouſneſs; Wherefore? Becauſe they ſought it not by Faith, *i. e.* in Chriſt; but as it were by the works of the
Judg. 14. 18. Law. The *Philiſtines* could not find out *Samſons* Riddle, if they had not plowed with his Heifer. And truly as *Elihu* ſaid to *Job*, there
Chap. 33. v. 23. muſt be an Interpreter, *one of a thouſand, to ſhew man his Uprightneſs*; ſo doubtleſs, it's the Spirit of Chriſt that muſt help a Sinner to find out his Juſtifying Righteouſneſs, and
Joh. 16. 14 ſhew him where it is: So our Bleſſed Saviour ſaith, *He will convince the*

the world of Righteouſneſs, as well as of Sin; yet he does it by means. The *Hebrews* ſay, the *Jews* had hands ſet up in the way, to point the offendors to the Cities of Refuge, that they might not miſs in their haſty flight from the Revenger of blood: So to this famous City of Refuge, theſe Conſiderations, under the command and power of the Spirit of Chriſt, may be the poor guilty ſinners guides. Joh. 16. 8. *Godwin out of Maimon.*

1. Conſider what that is which God hath aſſigned to be Righteouſneſs to a Sinner; and this we ſhall find to be the Lord Jeſus Chriſt, *who is made of God unto us Righteouſneſs*. Nothing elſe hath Gods Superſcription on it for currant Juſtifying Righteouſneſs in his eyes. Therefore men are much out of their way to the City of Refuge, when they think to find their Righteouſneſs in any good in them, or done by them. 1 Cor. 1. 30.

A piece of Silver uncoyn'd, may be

be good Silver, but not current in pay; becauſe it has not the Kings Coin: ſo a man may have much good in him, and done by him, and yet God will not take it for pay and ſatisfaction, becauſe not aſſigned by him, for that uſe; and this will guide us to the Obedience of Chriſt, which hath this aſſignment on it.

2. Conſider what that Righteouſneſs is wherein God ſhews both his Juſtice and Mercy. Now wherein do theſe meet, but in Chriſt's obediential Life and Death? Who ever fulfilled all Righteouſneſs, but he? And who was ever made a Curſe for us but he? *I have trodden the Winepreſs alone, and of the people there was none with me.*

Iſa. 63. 3.

The tranſlation of our ſins to, and upon Chriſt, was held out evidently in the Sacrifices in the Law; where by laying on of hands on the Sacrifices head, the offendor paſſed over his offence before he could be diſcharged. And this leads us to

Exod. 29. 10.
Lev. 4. 24.

Chriſt

Chriſt for our juſtification; because our ſins are tranſlated from us to him, before we can be righteous. Jer. 33. 6. 2 Cor. 5. 2.

3. Conſider, that all that are juſtified and made righteous before God, are ſo made by one common righteouſneſs, not every man by his own, but by a common ſtock of Righteouſneſs, that lies in one publick perſon. *As many were made ſinners by the offence of one Adam, ſo many are made righteous by another*; and this leads us unto Chriſt for righteouſneſs. Rom 5.

4. Let a man work his thoughts upon the infinite juſtice and holineſs in God: that he is a holy God, and of purer eyes than to behold iniquity, but hates it: and that he is a conſuming fire. Hab. 1. 13. Heb. 12. ult.

And now let him think ſeriouſly and rationally, who it is that can bear the hand of this infinite Juſtice, and the eye of this infinite Holineſs, and there muſt be a ſinners

Righteouſneſs; and certainly he will find no ſuch perſon, but Chriſt, nor any ſuch righteouſneſs, but his.

Job. 4. 18. & 15. *He put no truſt in his ſervants, nor in his Saints; And his Angels he charged with folly, and the Heavens are not clean in his ſight*; the Heavens where the Saints and Angels are; ſo that Saints and Angels in Heaven cannot be the righteouſneſs of a ſinner: they have but for themſelves, and borrowed too; as much as the Moon her light from the Sun; ſo is their righteouſneſs from Chriſt, confirming their eſtate there. And this ſtill leads us to Chriſt for righteouſneſs.

I ſhall make ſome brief Application of that account I have given of the firſt of the two Branches, to be opened in clearing the Doctrine, *ſc. That Chriſt is the Righteouſneſs of a ſinner.* Now,

1. This informs us of what exceeding great weight this Doctrine is: It is a great Myſtery, ſo it is of great

great moment. I may ſay of it, as *Moſes* to *Iſrael*, of the word of the Lord in his days: *It is not a vain thing, for it is our life.* Deut. 32. 47. There is no point in Religion of greater concernment than this; The way of a ſinners juſtification, and ſtanding righteous before God: for *David* ſays, *In thy ſight ſhall no man living be juſtified: i. e.* by the Law, as St. *Paul* expounds it. Pſ. 143. 2. Rom. 3. 20 And ſo *David* prays; *David*, a man after Gods own heart, yet he prays, *Lord go not to Law with me*; ſo the word may be read. Pſ. 143. 2.

So that this point of our being righteous by the righteouſneſs of Chriſt, is the great vein of the Goſpel, and here lieth the vein of life. *The Law cannot give life:* If the ſinner had but the guilt of one ſin upon him, yet the Law could not juſtifie from this one ſin: I, but the righteouſneſs of Chriſt made ours, juſtifies from all ſins; ſins from which the Law of *Moſes* could Gal. 3. 21.

not juſtifie us. Yea, and this righ-
Act.13 39 Rom. 4.5. teouſneſs is provided only for ſin-
ners. The Angels have not the uſe of it, he was not made ſin for them, nor are they made the righteouſneſs of God in him, as we are.

Except therefore that we will mingle Law and Goſpel; Grace and Works; and bring confuſion into our ſtate now with God; we muſt keep up, and keep in view this righteouſneſs of Chriſt made ours; and both in the doctrine and experience of it. The Jews ignorance, willful ignorance, of this righteouſneſs (for
Rom.9.31, 32.&10.3. ſuch was theirs) undid them, and damned many of them.

In the experience of this righteouſneſs ſtands, 1. The comfort of perplexed conſciences. As is our righteouſneſs we truſt to, ſuch is, or will be our peace of conſcience; when ſin grates there, it's this righteouſneſs of Chriſt made over to us, that is the Mother whoſe womb conceives and bears that true quiet

of

of conſcience that ſinners have; *Being juſtified by faith, we have peace with God, through our Lord Jeſus Chriſt*; therefore was Chriſt firſt *King of Righteouſneſs*, and then *King of Peace.* Rom. 5.1. Heb. 7.2.

Again, Secondly, As this righteouſneſs conduceth to the comfort of our conſciences; ſo alſo very much to the exalting and glorifying of Gods free grace. As the Apoſtle ſaith, *even to the praiſe of the glory of his grace, wherein he hath made us accepted in the beloved.* Eph. 1.6.

It's by this Doctrine by which God has deſign'd to hide pride from man; from the beſt and holieſt of men, even from *Abraham, the friend of God, and the Father of many Nations, even of us all who believe:* yet *he had not whereof to glory before God.* Job. 33.17 Iſa. 41.8. Rom. 4.11 16, 17. v. 2

Yea, and *Paul* challenges all other men in this point; when he had ſpoken of this righteouſneſs; *Where is boaſting then? it is excluded: by* Rom. 3 27 & 4. 16.

what Law? of Works? nay, but by the Law of Faith; *i. e.* by faith in the Righteouſneſs of Chriſt: therefore it is of faith that it might be by grace. We muſt cry Grace, Grace to our righteouſneſs of juſtification, or for which we are juſtified; as the Jews were to do at the laying of the head ſtone of the ſecond Temple.

Zach. 4. 7.

And, Thirdly, Beſides what hath been ſaid, This Doctrine of the Righteouſneſs of Chriſt made ours, is the greateſt quickner of love and obedience to God, as can be. *Alive to God* (ſaith the holy Apoſtle) *through Jeſus Chriſt.* It's the ſecond *Adam* that is a *quickning Spirit.*

Rom. 6. 11. 1 Cor. 15. 45.

And, Fourthly, By this Doctrine the whole or main Fabrick and Building of Popery and Popiſh Antichriſtianiſm falls down. It was on this ground that *Luther* pitched the field againſt the Pope. A ſinner made righteous by the righteouſneſs of Chriſt, is, as that bleſſed

ſervant

ſervant of God uſed to ſay, *Articulus ſtantis aut cadentis Eccleſiæ*, The criſis of a Churches ſtanding and falling. It's the foundation point of the glorious Goſpel. When the *Galatians* impured this Doctrine, St. *Paul* told them, they were removed to another Goſpel; and ſo to another Chriſt, and another Faith, and another Salvation. Gal. 1. 6.

So that certainly, a ſweet ſtate of peace in our conſciences, the promotion of the free Grace of God, a life of godlineſs in the Saints, and the death of the man of ſin, do all hang upon this hinge; *Chriſt the Lord our Righteouſneſs.*

2. This Doctrine thus ſtated and aſſerted, may ſerve for exhortation, to get greater acquaintance in it, and to make a fuller uſe of it. Oh get into the clefts of this Rock, while God paſſeth by thee with his holy and pure eyes. Here it is that thou may'ſt behold God; and hear his voice, without that fear of Gen. 3. 10.

Adam, and that terrour of the Children of *Israel*, and that quaking
Deut. 5. 24 exceedingly in *Moses*, mentioned by St. *Paul*, *Heb.* 12. 21.

Oh fly hither for ſanctuary when conſcience complains in thee, and
Iſa. 64. 6. charges thee with imperfections, yea filthineſs in thine own righteouſneſs. And when Satan charges thee with thy filthy rags, as he did
Zach. 3. 13 *Joſhua* the Jews High-Prieſt: yea, when the holy Law of God charges thee, anſwer the Law with this righteouſneſs. Oh fly into the boſom of this righteouſneſs, as into the Philoſophers did the poor hunted bird.

Remember, that there is no righteouſneſs will ſerve a ſinners ſtate now, but this of Chriſt; no ſuch obedience as his, of men or Angels; nor is there any righteouſneſs but this now communicable: *Adam* communicates ſin to us, but not righteouſneſs: Chriſt doth. It's true, that God is pleaſed to take

pleaſure

pleaſure in his peoples inherent graces; and ſo may they that there is ſuch a thing in them, as grace and inherent holineſs, *without which no man ſhall ſee the Lord.* 2 Cor. 1. 12. Heb. 12. 14.

I, but if this ſhould be offered God for ſatisfaction for ſin, he would refuſe it, and us, and make us a terrour to our ſelves in the midſt of all our own goodneſs.

As *Levi* had Father, and Mother, and Children, and affections for them; yet *Levi* knew them not, when in competition with God: ſo though the people of God have righteouſneſs and holineſs in them, yet they may not know it, neither will God, in the point of juſtification. Here *Paul* diſclaim'd his own righteouſneſs. Therefore let us ſeriouſly give our ſelves to the ſtudy, knowledge, and experience of this point, which is as much as our life, and that for ever, *Chriſt the Lord our Righteouſneſs.* Deut. 33. 9. Exod. 32. 28. Phil. 3. 9.

We are come to the ſecond main

Caſe

Caſe to be opened in the Doctrine, *ſcil.* How the Righteouſneſs of Chriſt becomes a ſinners. And here are two things to be explained.

1. The *motus ad rem*, or the grand impulſive Cauſe, why this is ſo. And,

2. The *Modus rei*, or the way how this is done: and this will admit of ſome particular branches.

1. The great motive to this way of juſtifying a ſinner, and making him righteous by the righteouſneſs of the Lord Jeſus Chriſt: It's the free grace and favour of God, it is an act of Grace and a famous one.

And the truth is, the Scripture doth not only hold it forth, that there is ſuch a thing, but alſo acquaints us with the riſe and reaſon of it, and leads us to the fountain and ſpring of this pleaſant ſtream.

And ſurely, as there is nothing that more endears us to God, than the motives of our love and obedi-

ence;

ence; *i. e.* when we love him for himself; and for what he is, as well as for what he is to us: And when we obey him upon choice, as *David* did; *I have chosen the way of truth:* Ps.119.30. and when God himself is our motive in our obedience to him: Why so nothing does more indear God to us, than when we think of his motives in justifying us, and saving us, in such wonderful ways as he does: for these motives are his meer love and free grace and good pleasure. As it's said, *In his love and in his pity he redeemed them.* Isa.63.9. Deut.7. 7, 8. And, *the Lord loved you, because he loved you*, says *Moses* to *Israel*. And, *Behold, what manner of love the Father hath shewed upon us, that we should be called the Sons of God.* 1 Joh.3. 24.

We shall seldom read of Gods chusing his people and justifying his people in holy Scripture, but the rise and spring of them is also spoken of; *sc.* his free grace, his εὐδοκία, the good pleasure of his will.

Being

Being juſtified freely by his grace, Rom. 3. 24. *Having predeſtinated us according to the good pleaſure of his will,* Epheſ. 1. 5. *But after the kindneſs and love of God our Saviour appeared towards man,* Tit. 3. 4. Hence we ſee, not only the hand of God open to beſtow ſuch rich priviledges on us, but his boſom alſo opened, to ſhew us that they come from that place; and there they have their reaſon. And doubtleſs this doth much endear God to an ingenuous heart, when he ſees, he hath leave to drink not only at the ſtreams, but fountain alſo: How that as he is juſtified by the righteouſneſs of Chriſt, ſo freely by grace, as the motive of this way of juſtification.

Rom. 3. 24

God is not moved, by any thing out of himſelf, in our juſtification: As *Moſes* ſaid to the Children of *Iſrael, The Lord ſet his love upon you, becauſe he loved you*: And as our bleſſed Saviour ſaid to his Father,

Deut. 7.

I thank thee oh Father, Lord of Heaven and Earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto babes; even ſo, Father, for ſo it ſeemed good in thy ſight. Why ſo God juſtifies a ſinner by the righteouſneſs of another, and yet made ours, becauſe it is his good pleaſure ſo to do. We muſt cry, Grace, grace, to our juſtification, as they did at the head ſtone of the Temple. *For we were juſtified when ungodly,* Rom. 4. 5. *and reconciled when we were ſinners,* Rom. 5. 10. *and loved when we were in our blood,* Ezek. 16. *and Chriſt dyed for us when we were without ſtrength,* Rom. 5. 8. Math. 25, 26.

Grace in the ſtream flows from grace in the fountain: our juſtification, adoption, calling, and glory, all flow from the good will and pleaſure of God: *of his own good will hath he begotten us. Predeſtinated according to the purpoſe of him, who worketh all things after the counſel* James 1. 18.

Eph.1.11. *ſel of his own will.* And St. *Paul* ſaith, *our juſtification is reckon'd of*
Rom.4. *favour, and not of debt.* And he calls it a free gift; *The free gift is of many offences unto juſtification:*
Rom.5.17 And, *they which receive abundance of grace, and of the gift of righteouſneſs.*

Yet for a right underſtanding of this point, we muſt know; That this motive of our juſtification, *ſcil. The free grace of God,* doth not exclude, but take in the ranſom of Chriſt: *Being juſtified freely by his*
Rom.3.24 *grace, through the redemption that is in Chriſt Jeſus.* And though it be never ſaid, that by our own obedience we are made righteous, yet it's ſaid, that by Chriſts obedience we are: *By the obedience of one ſhall*
Rom.5.19 *many be made righteous.*

There is a ſweet accord between theſe two; God's free grace, and Chriſts ranſom, in the juſtification of a ſinner. The *Socinians* yield the one, *i. e.* Free grace, but ungraciouſly

graciouſly exclude the other, *i. e.* Chriſts ranſom: making Jeſus Chriſt in his life and death, only an exemplary good man, and Martyr, but not a Propitiator or a Meritor for us. *Vid.* Grot. *de Chriſti ſatisfactione. Et* Paget *de Hæreſ.*

But if this be ſo, how much of the Scripture muſt we blot out. Nay, it ſubverts the whole fabrick and deſign of God in mans recovery from his loſt eſtate: and as the Apoſtle ſaid in the caſe of the Reſurrection, we may ſay in this, *then is our preaching in vain, and your faith in vain.* 1 Cor. 15.

2. If any think that God's free grace is eclipſed by receiving a price for us in our juſtification; I anſwer no, in no wiſe, but rather the free grace of God more abundantly ſhines forth in Chriſts ranſom: As the Apoſtle ſaid, *Do we then make void the Law through faith? God forbid, yea, we eſtabliſh the Law:* ſo we ſay, do we make void the free grace of God, through Chriſt's Ranſom? Rom. 3. 31

no,

no, but we rather eſtabliſh it.

1. In his ſetting Chriſt apart for us, (as the Paſcal Lamb) to be a Sacrifice for our ſins, to make him capable of being the Lord our Righteouſneſs, this was of Gods free grace. Nothing doth more ſet out God's love to us to be wonderful, than our juſtification and ſalvation by Chriſt: *God ſo loved the world,* Joh. 3.16. *that he gave his only begotten Son.* Our ranſom by Chriſt was of Gods contriving: *A body haſt thou prepared me.* Heb. 10. 5. So that upon the matter, God ſatisfies God for the ſinner, and in our juſtification pays himſelf, as it were, with his own money.

2. What Chriſt did for our juſtification, comes to us through free grace; for how elſe have we to do with it? There is the free grace of God in giving Jeſus Chriſt to us, as well as for us: In giving us the fruit of Chriſt's death, as well as in giving Chriſt to dye. The neceſſity of both is in us; but the motive of neither. Our

Our being in Christ is only of Gods grace: *But of him are ye in Christ Jesus.* And whatever Christ is to us, he is it of God, or through his grace; *Who of God is made unto us, Wisdom, and Righteousness, and Sanctification, and Redemption.* And indeed there is as much free grace discovered in our justification by Christ, as if God had justified us without him: yea, the discovery of free grace is greater the former way than the latter. 1 Cor. 1. 30.

It is true, there is a paying of a price transacted betwixt God and Christ; but betwixt God, and us, and Christ, and us, all is free: *It is a free gift.* All, that we do in our justification, is, to receive, what he gives; *To as many, as received him, to them gave he power to become the Sons of God.* Our pardon is bought by Christ, but comes freely to us. Rom. 5. 16. Joh. 1. 12.

There is a sweet consort betwixt justice and free grace, in this way

of a ſinners juſtification. The juſtice of God is fully ſatisfy'd, and yet we are freely juſtify'd. And that Chriſt ſhed blood for our pardon, this advances free grace; in that our pardon is ſealed with ſuch precious blood. Herein did God commend his love to us, in that,

Rom. 5. 8. *while we were yet ſinners Chriſt died*
Heb. 6. 17. *for us.* God's Oath doth not more confirm his promiſe to us, than the blood of Chriſt advances his free grace in our pardon.

2. As this advances the grace of God, ſo his juſtice, which had and muſt have ſatisfaction by ſuch blood as Chriſts. The active obedience of Chriſt was not enough to expiate our ſins without his paſſive alſo: his death as well as his life muſt go for our price.

So that when the whole ſum is caſt up, what doth the ſinner contribute unto his juſtification? nothing but receiving it, which is

Joh. 1. 12. called faith: (And that's not his own

own neither, but a gift too.) Our faith hath no more to do in it, but to receive what is given. And our works, even our beſt works, have nothing to do at all: *Who hath ſaved us, and called us with an holy calling, not according to our works, but according to his own purpoſe and grace, which was given us in Chriſt Jeſus.* And *Titus* 3. 5. *Not by works of Righteouſneſs which we have done, but according to his mercy he ſaved us.* Phil. 1. 29. 2 Tim. 1. 9

Though Chriſt's works, and God's free grace will well conſiſt together, yet our works and Gods free grace will not. *If it be of grace, then is it not of works*, ſaith St. *Paul, otherwiſe grace is no more grace.* They can no more mingle together, than that Iron and Clay in that great Image. Rom. 11. 6 Dan. 2.

It's true, we muſt have works, holy works, and yet we muſt be juſtified without them: we conclude therefore, that a man is juſti- Rom. 3. 28

fied by faith, without the deeds of the Law. Though juſtifying faith be not without works, yet it juſtifies without them: *Works before faith cannot juſtifie, for without faith it's impoſſible to pleaſe God.* And works after faith do not juſtifie, but proceed from a man already juſtified.

Heb. 11. 6.

So that turn every ſtone you can, and you'l find, that the juſtification of a ſinner is of free grace; and muſt be ſo; if we conſider,

1. That all other links of that golden Chain in *Rom.* 8. 30. are acts of free grace; our predeſtination, our adoption, our calling, our glory, and why not then our juſtification? The Apoſtle to the *Epheſians* ſays, Election, and Adoption have their original in the good pleaſure of his will. In ſanctification God gives us both to will and to do, and that *of his good pleaſure*; and why ſhould not his own good pleaſure have as much to do in our juſtifying

Eph. 1. 5. Phil. 2. 13.

juſtifying righteouſneſs? certainly this is to the praiſe of the glory of his grace in Chriſt Jeſus Chriſt, as well as the other. Eph. 1. 6.

2. If we conſider upon what terms poor ſinners are invited to Chriſt for righteouſneſs and reſt; this ſhews all freeneſs in God and in Chriſt, in the Caſe. We muſt come to Chriſt for righteouſneſs and life, weary and oppreſſed with the ſenſe of ſin; and we muſt come poor and empty-handed, *without price and without money:* and this ſhews that we have all of free grace. Math. 11. 28. Iſa. 55. 1.

3. If we conſider, how that God has purpoſely and carefully excluded all boaſting on our part in our juſtification; he hath left no place for ſelf-glorying: *Where is boaſting then? it is excluded.* And the reaſon why the Jew miſſed of righteouſneſs, was becauſe he went about to eſtabliſh his own righteouſneſs. God hath ſo laid his plot and deſign, in making ſinners righteous, as that he Rom. 3. 27. Rom. 10. 3.

1 Cor. 1. 31. *that glorieth ſhould glory in the Lord.* All a man's own, even the beſt of all, muſt in this point be as Cyphers: Though grace and holineſs, and holy dutys, and holy works, are of great price in the ſight of God, in their due place; as St. 1 Pet. 3.5. *Paul* ſaith of a meek and quiet Spirit in Chriſtian Women; yet in this place, *ſcil.* in the point of juſtification before God, they are but as Phil. 3. Cyphers; here we muſt deny our beſt ſelf, as well as our worſt.

Now the Uſes of this particular, The great motive of a ſinners being made righteous by the Righteouſneſs of Chriſt; *ſcil. The free grace of God*; I ſay, the Uſes hereof may be theſe,

1. This may be perſwaſive to us, to get in timely acquaintance with this righteouſneſs of Chriſt made ours, in its fountain and great motive, *The free grace of God.* Let's remember that here is its orignation. Chriſtians are ſtrange ſpirited Chri-

Chriſtians, till they be knowing in this. And acquaint your ſelves well with free grace upon this account.

You'l never ſit faſt, nor be in a ſettled ſtate till then. It's true, there is comfort and rejoycing comes in upon the view of your inherent grace and holy walking: *This is our rejoycing, the teſtimony of our conſciences, that in ſimplicity and godly ſincerity we have had our converſation in this world:* And you may not only refreſh your ſelves by your ſincere and holy walking, but, to ſpeak with reverence, you refreſh God himſelf: as its ſaid by *Moſes*, *God reſted on the ſeventh day, and was refreſhed:* the phraſe is fitted to our condition, as that in the next verſe is, and many more of the like kind. Now as God is refreſhed with his own holy day, ſo is he with the holy converſations of his own people. Their humble and ſincere walking, cheareth both God and

2 Cor. 1. 12.

Exod. 31. 17.

man, both him and their own con-
Judg. 9. sciences: as the Vine said in that
Heb. 11. 5. parabolical discourse. *Enoch pleased God, in walking with him*, and knew he did so.

But though you may please God with this; yet you may not think to satisfie God with all this; he must have a bigger price for you than you your selves can give: He could abate nothing of the life and death of Jesus Christ.

And then further, there are such imperfections in your own grace, and holiness, that you know you are put by the comfort of them many times, by a temptation or two. I, but were you well acquainted with, and verst in this righteousness of Christ reputed yours by favour and free grace; you'l now feel your selves upon a stone that lies fast, and upon a fir-
Ps. 125. mer Rock than Mount *Sion*, which cannot be moved. Moved you may be, but not removed: your depen-

dence

dence is on an everlasting Righte- Dan. 9. 24.
ousness. Whereas, while your eyes fix on your selves, and your own Righteousness within doors, you'l be, as in a leaking Vessel, at Sea, or as in those Disciples Ship, who Mat. 8. 25.
cry'd, *Lord save us, we perish.* Christ must have the honour of justifying you, as well as of saving them: and therefore you must count all your own but loss for him, as St. *Paul* Phil. 3.
did.

Oh give me that to justifie me before God, that I can boast of, and with which I may out-brave Death 1 Cor. 15.
and Hell, as blessed *Paul* did. And oh, do you spend your deep Meditations on what is written, *Isaiah* 45. *ult. In the Lord shall all the seed of Israel be justified, and shall glory.*

St. *Paul* durst not settle upon his own Righteousness, when at best: 1 Cor. 4. 4
I know nothing of my self, yet am I not hereby justified. God can see that in you, which you cannot see in your selves. *David* owned this when

when he put himſelf upon the ſearch
Pſ. 139. 23. of God; and beg'd that God would cleanſe him from ſecret ſins.

Pſ. 19. What is the reaſon that many Chriſtians are ſo unfixed in their thoughts of themſelves and their own conditions; and are at ſuch ebbs and flows in their opinion of their eſtates: but becauſe their eye is more upon what is in them, and what is done by them; then what is in Chriſt, and what he did for them? It's good to look at home, but not to reſt here. Many men would be in Commiſſion with Chriſts Righteouſneſs, and Gods free-grace, for their peace and comfort: but this is to have one foot on the firm ground, and another in a boat: but here's bad ſtanding.

This ſpirit is too much like that mungrel Righteouſneſs of the Galatians, which they learnt of falſe Apoſtles. There is a natural tendency in us all to ſelf Righteouſneſs; but its prejudicial to ſolid comfort.

Chriſts

Christs Righteousnes founded on free-grace, is the Rock whereon we must build that peace which *the Rain and the Winds cannot overturn.* Free-grace is the *Primum Mobile* that carries about all the degrees of our eternal Salvation from first to last

Some of the Papists themselves will own this when they come to die. Witnes *Bellarmines*, *Tutissimum est, &c.* It is the safest way to trust only to the merits of Christ for life and Salvation. And that * clause in his Will. And so Cardinal *Pooles* rigorous contending, in the Councel of *Trent*, though in vain; for Justification to be determined by faith alone. Divinity in these mens Consciences, was purer then that in their Heads.

* *Precor, ut me, Deus inter Sanctos et Electos suos, non estimator meriti sed veniæ largitor, admittat. Fulgatus in vitâ* Bellar.

2. Be well vers'd in Christs Righteousnes as founded on free-grace, and you'l find it a good nurse to Obedience, and a godly life. The taste of free-grace, makes a man of a free Spirit in serving Christ and suffering for him. 2 Cor. 5. 13, 14. and 1 Pet. 2. 2, 3.

If

If you would enlarge a ſtreightned heart, get a taſt of free-grace. This brings all into tune in a Chriſtians ſpiritual motion: As *Jonathans* taſting of that hony, quickned his ſight: ſo quickning will the taſt of the free-grace of God in Chriſt, be to your minds in duties incumbent on you.

1 Sam. 14.

3. This gives great Sinners an Invitation to come to Chriſt for his Righteouſneſs. There is no price or mony to be payed for it; It's of free-grace. It's a free-gift. *Rom.* 5. And when ſuch Sinners have entertained it; the greater Sinners they once were, the greater Saints now they'll be, as St. *Paul* was: *And where Sin hath abounded, grace will much more:* as it hath abounded to them; ſo it will abound in them.

Iſa. 75.1.

4. This tells us what generation of men they are, that drink in this Divinity the worſt. Thoſe men that are ſelfdepending, and ſelfaſcribing: like

like him *Math.* 19. *All theſe have I kept from my youth*; and whoſe queſtion to Chriſt was, *What good thing ſhall I do, that I may have eternal life.* Like thoſe *Theologi gloriæ*, thoſe ſelf-boaſting Preachers in the Church of *Corinth*, as *Luther* uſually calls them. And like him that thus anſwered St. *Pauls* Queſtion, 1 *Cor.* 4. 7. *Who maketh thee to differ from another:* I my ſelf make my ſelf to differ.

This Doctrine of Chriſt's Righteouſneſs laid on free grace, is a Doctrine that galls proud Chriſtians, and well parted men, to the heart; ſuch as trade for their own reputation, with their parts and duties. To count all loſs for Chriſt is as hard to them, as it was to that rich man, to loſe all for him.

But till a man can be content to be juſtified by a righteouſneſs that is of Free-grace, he is not humbled enough in the ſenſe of ſin. To

cloſe

close this particular, Remember, when you are to treat with God in the point of righteousness & justification; thou must leave all thine own righteousness and duties, and works, and worth, at the foot of the mount,
Gen. 22. as *Abraham* did his servants when he went up to offer his Son *Isaac*.

Thus we have seen the great moving cause in Christ's Righteousness made ours, *The free grace of God.* And indeed we may say, oh what glorious grace is this. Were our justification put to sale upon our doing, then should we be in the tune of those desperate Jews, whose cry was, *There is no hope.* Happy are we, that Free-grace is the Alpha and Omega of all steps we take to eternal life. Election, Redemption, justification, *&c.* are all pure donatives.

2. The *Modus rei*; how or in what manner, the righteousness of Christ becomes ours, which we see

is anothers righteouſneſs; how then anothers can be ours: This is the great Caſe that remains to be diſcuſſed.

Now the ὅτι of the thing is plain enough: *By the righteouſneſs of one the free-gift came upon all to juſtification of life. By the obedience of one ſhall many be made righteous.* Rom. 5. 18, 19.

This righteouſneſs is not a ſinners own, *ab origine*, it is firſt the righteouſneſs of another, and then made his; and muſt be ſo, before it can juſtifie him before God. As the Garments which made *Jacob* of ſo ſweet a ſavour to his old Father *Iſaac*, were not his own, they were his elder Brothers, yet he had them on him; and this made his Father ſay, *See, the ſmell of my ſon is as the ſmell of a field which the Lord hath bleſſed.* Gen. 27.

But then for the διότι, how this comes about, is the great enquiry. And here three things muſt be demonſtrated.

1. The

1. The capacity of a ſinner to have this Righteouſneſs of Chriſt made his.

2. What God does in making it ours.

3. What the ſinner muſt do, that this righteouſneſs of Chriſt may be his.

1. A mans capacity for ſuch propriety in Chriſts righteouſneſs, is this union with him. Chriſt's taking our Nature into union, was his capacity to take our ſins and condemnation on him; and his taking our perſons into union, is our capacity to have that intereſt in his righteouſneſs, as to be made the righteouſneſs of God in him.

The firſt Union was for the ſecond, and the ſecond is for our capacity to receive the vertues and benefits of the firſt. Chriſt firſt eſpouſed our Natures, and then our Perſons: and hence comes in the wonderful ſympathys that are betwixt Chriſt and us. That he ſuffers with

with us, *Act.* 9. 4. *Math.* 25. 45. and *that he cannot but be touched with the feeling of our infirmities.* Heb. 4 15.

So we this way ſuffer with him, and are juſtified in him; and are raiſed up together, and made to ſit together in heavenly places in him. Rom. 8 17 Iſa. 45. 25. Eph. 2. 6. Union is the ground of all our comfort, and priviledge we have by the Lord Jeſus Chriſt: Our communion ſprings from our Union with him. Had we not been in the firſt *Adam*, we had not ſin'd with him, nor derived ſinfulneſs from him; (the Apoſtle ſpeaks of this as an evident caſe) ſo if we be not in the ſecond *Adam*, his righteouſneſs and life canont be communicated to us. Rom. 5

As by marriage-union the Wife is honourable by her Husbands honour; her debts become his, and his eſtate and qualities hers: Thus comes it to paſs by our union of eſpouſals to Chriſt; *My beloved is mine, and I am his:* that we have an intereſt & propriety in his merit and Cant. 2. 16.

ſpirit, in his righteouſneſs and life. By the former eſpouſals, *viz.* of our natures, he took our ſins upon him; by theſe eſpouſals of our perſons, we take his righteouſneſs upon us, we have it in marriage jointure in our eſpouſals to him, *All are yours, and you are Chriſts.*

1 Cor. 3. 22.

So that Chriſt is to us not only a head of eminency, as he is to the Angels, but a head of influence and communication, as the Bridegroom is to the Bride. It's by this union of eſpouſals, that we are his *love, and his undefiled.* And here is the reaſon why the Father loves Believers as he does Chriſt: *That the love wherewith thou haſt loved me, may be in them, and I in them.*

Cant. 4. 10. & 5. 2.

John. 17. 26.

2. The manner how this righteouſneſs of Chriſt is made ours on Gods part: and ſurely it is done by imputation: God doth count it unto us for righteouſneſs, and it is ſo; as the Scripture ſaith, *Abraham believed, and it was counted to him for righteouſneſs.*

The

The Roman Catholicks have made a great disturbance and insurrection against this blessed and sweet Evangelical Doctrine, by as violent as subtile reasonings for an infused and an inherent righteousness in us, and not an imputed righteousness to us, in the point of justification.

But it's a wonder that they should raise this dust in their own faces, and maintain argument where their own consciences oftentimes give them a rebuke, especially when they are upon the borders of the next world. I say they might be wonder'd at, were it not that they are blinded, as well as the Jews in this case, and that the smoke from the bottomless pit disturbs their sight, and were it not that that judgment is upon them, *Because they received not the love of the truth, that they might be saved; for this cause God shall send them strong delusions, that they should believe a lye.* Yea, Rom. 11. 7, 8. 2 Thes. 2. 10, 11.

and no marvel that they ſo much contend for ſelf exalting Divinity, whoſe Head *exalts himſelf above all that is called God.*

v. 4.

But let us conſider, and weigh the caſe rationally; and then look how Chriſt was made ſin for us, the ſame way are we made righteouſneſs by him. Now Chriſt was made ſin for us by imputation, and not by inheſion of ſin in him; Chriſt had no ſin in him; nor did he ſin; theſe ways he knew no ſin, as ſaith the Apoſtle to the *Corinthians: But our ſins were laid upon him*, Iſa. 53. 6.

Joh. 14. 30
1 Pet. 2. 22.
2 Cor. 5. 21.

Why thus, The righteouſneſs of Chriſt that juſtifies us before God, is not a righteouſneſs of his in us, but a righteouſneſs put upon us; *Thy beauty was perfect through my comlineſs put upon thee, ſaith the Lord.* And ſurely, as the one part of our juſtification, *ſcil.* diſcharge from condemnation, is done, by Gods not imputing ſin to us: *Bleſſed is the man to whom the Lord imputeth*

Ezek. 16.

Pſ. 32. 2.

puteth not ſin; not by having no ſin in him, but by having no ſin imputed to him. So the other part of juſtification, *ſcil.* A mans being made righteous in the ſight of God, is not by putting righteouſneſs in him, but imputing righteouſneſs to him: even as *David* deſcribeth the bleſſedneſs of the man unto whom the Lord imputeth Righteouſneſs. Rom. 4. 6.

The Papiſts will not deny all imputed righteouſneſs; but then they ſay, the righteouſneſs which God imputeth to us is inherent righteouſneſs, grace within us. But how then doth he juſtifie the ungodly? the ſinner who hath no grace? ſo as I have before proved: Juſtification finds men ungodly, though it do not leave them ſo. Rom. 4. 5.

And beſides herein they confound juſtification and ſanctification; faith and works, the Law and Goſpel, the firſt and ſecond Covenant: as bad, if not worſe than thoſe

Galatians whom the Apoſtle charges for that very reaſon, *to have turned aſide to another Goſpel.*

Gal. 1.

Doubtleſs therefore, this Doctrine, that makes our juſtification before God, to conſiſt in inherent grace, deſerves to be exploded and blotted out for ever from the Church of God; as one of thoſe *Doctrines of men, Col.* 2. 22. Of that Leaven and Doctrine of the Phariſees, our bleſſed Saviour caution'd his Diſciples to beware of; and as the ſame with the Doctrine of thoſe periſhing Jews; *who ſtumbled at that ſtumbling ſtone, ſcil.* a ſeeking after righteouſneſs by ſomething in themſelves: which St. *Paul* calls, *Going about to eſtabliſh their own righteouſneſs.*

Math. 16. 12. Rom. 9. 30. & 10. 3.

And this Leaven, or Doctrine of the Papiſts deſerves to be exploded the Church of God for ever, upon theſe, amongſt many more, reaſons.

1. Becauſe it derogates much from

from the glory of Chriſt; for it makes not his righteouſneſs, but our own, the immediate reaſon of our juſtification. Chriſt, ſay they, merited that grace for us, that is in us; and then this grace in us merits our juſtification, and for this doth God juſtifie us.

But is it not a wonder, how that in us, ſhould merit of God, which is imperfect in us, and needs forgiveneſs? ſo do our imperfections in grace, as well as our ſins: Why elſe hath God ordain'd an Office, even an High-Prieſt, and ſuch an one as Jeſus Chriſt, to bear the iniquities of our holy things: as is evident in his Type in this very caſe. Exod. 28. 38. Why now if we have ſuch grace and righteouſneſs within us, as may juſtifie us, and make us ſtand upon our own account in the pure ſight of God; what needs this Office of Chriſt? This Generation of men pretend to give much to Chriſt, but ſift the matter, and they take in-

finitely more from him, as otherways, ſo this. They take from Chriſt, to give to grace in man.

We have owned, and do, That inherent grace in the Saints is a precious thing; one grain of it is worth a world; and is of great power and efficacy, as our Saviour ſaid of a grain of Faith. But yet grace is ſet too high, when we make a Chriſt of it, which we do, when we make it our righteouſneſs. It's grace that is our righteouſneſs before God, according to their Doctrine, and not Chriſt; he loſes this name, *The Lord our righteouſneſs*, if God juſtifie us for inherent grace, and ſo the order and platform of the whole Goſpel is ſpoil'd and inverted. For as a natural man may be ſaid to be, *Inverſus Decalogus*, the Decalogue turn'd upſide down: ſo this point of the Papiſts juſtification by inherent grace, may as well be called, *Inverſum Evangelium*, or another Goſpel, *Gal.* 1.

Math. 17. 20.

For

For it is moſt certain, that as we have imputed ſin from the firſt *Adam*, as well as inherent, and it was the imputed ſin that firſt brought all men under condemnation: ſo have we imputed righteouſneſs from the ſecond *Adam* as well as inherent; and it is the imputed righteouſneſs of the ſecond *Adam*'s that bring us under juſtification of life: So that to take away Chriſt's imputed righteouſneſs, is to take away much of his glory, as Mediator. Rom. 5. 1 8 *ibid.*

2. As it derogates much from the glory of Chriſt, ſo it takes much from the comfort of a Chriſtian, who is often as much troubled and perplexed for the weakneſs of his grace, as the ſtrength of his ſin, and ſo is fain to fly to Chriſt for ſanctuary; not only from his ſins, but from the imperfection of his graces: ſo did Gods people in the Old Teſtament: and ſo did they in the New; *Not having mine own righte-* Iſa. 64. 6. Phil. 3. 9.

righteousnes, but that which is through the faith of Christ.

And truly for all the dust the Papists make to make our justification to lye in inherent grace, as the matter of it, yet their consciences confute their Doctrine, when they come into trouble there: you shall find purer divinity in mens consciences, when under the rebuke of God, than in their heads. When their Champion *Bellarmine* came to his *ultimus naturæ conatus*, to the point of death, then in a few words he refuted and unsaid all that he had said and writ in his life, in this point of mans justification before God by his inherent grace; as you saw before in his *Tutissimum est, &c.* and his *Precor, ut me, &c.* And shew us the trembling conscience that ever fled to any other City of Refuge than Christs Righteousnes. It was Christ only that said, and could say, *Son, be of good cheer, thy sins are forgiven thee*; and, *Woman,*

Math. 9. 2.

go

go in peace, thy faith, thy faith in me, *hath ſaved thee.*

Such a man as St. *Paul*, for all his inherent grace, called himſelf a *wretched man*: and here was his *ultimum refugium*, *I thank God through Jeſus Chriſt our Lord*: & therefore *there is now no condemnation to them that are in Chriſt Jeſus*. You ſee he glorys not in his own grace, but in Chriſts. Rom. 7. 24 v. 25. Rom. 8. 1

Obj. But did not St. *Paul* glory in his inherent grace, and the influence of it in his life, as the ground of rejoycing? *But our rejoycing is this, The teſtimony of our conſciences, that in ſimplicity and godly ſincerity, we have had our converſation in the world.* 2 Cor. 1. 12.

Anſw. This paſſage of St. *Pauls* concerns his juſtification againſt the reproach of men, and not before God. Falſe Apoſtles, and falſe Brethren aſpers'd and diſparag'd him much, and charg'd him with things that he knew not, as *Davids* Pſ. 35. 11.

adver-

adverſaries did by him: why now *Paul*'s good conſcience he had lived in, did wipe off all this, their dirt would not ſtick on *Paul*; their foul breath ſlided off him, as a mans from the Blade of a new Knife or Sword. *This is our rejoycing, the teſtimony of our conſcience.* This was his comfort, though their mouths reproached him, yet his own heart did not.

But now, though the conſcience of a godly man's ſincerity, will juſtifie him to himſelf, againſt the charge of man, yet he muſt have ſomething elſe to ſatisfie his own conſcience, and to juſtifie him before God. Obſerve therefore the reaſon of that famous challenge of *Paul*'s, *Who ſhall lay any thing to the charge of Gods elect? It is God that juſtifieth; who is he that condemneth? it is Chriſt that dyed, &c.* He ſaith not, that they have inherent grace and gracious lives to anſwer for them; but they have Chriſt that dyed,

Rom. 8. 33.

dyed, and Chriſt that roſe again, and Chriſt who maketh interceſſion for us, to anſwer the charge: This is their bar againſt any charge to condemnation, and a ſcreen betwixt them and the wrath to come.

3. The Doctrine of the Papiſts in this caſe, deſerves expunging, becauſe it makes ſuch a confuſion in the Scripture, and in the priviledges of the Saints. It confounds juſtification and ſanctification, which the Scriptures make diſtinct and different things and priviledges: *Who of God is made unto us righteouſneſs and ſanctification:* and 1 Cor. 6. 11. *But ye are ſanctified, but ye are juſtified.* And ſanctification is a thing that is inherent in us, but juſtification a thing that is counted to us. *Abraham believed, and it was counted to him for righteouſneſs,* Rom. 4. 1 Cor. 1. 30.

And moreover, they that are juſtified, are equally ſo; not ſo they that

that are ſanctified. *Adam*'s imputed ſin was alike to all, and the guilt alike to all, *Rom.* 5. but not ſo his derived and propagated ſin; for this admits of *magis* and *minus* in men, ſome have more ſin than others, as ſome have more grace than others.

For ſanctification is an inherent quality, and admits of degrees, as heat in Water does; but juſtification is an act of relation, and admitteth not of degrees. For a Child is no more a Child at ſeven, or ſeventeen years of age, than he was the firſt day he was born. So that all theſe things laid together, the opinion of the Papiſts, for juſtification by inherent grace, muſt needs be rejected, as ſpurious and exotique, or forreign from Scripture; and juſtification by imputed righteouſneſs is the Truth to be received and adhered to.

Q. But what is this imputing of righteouſneſs to us?

A. As is God's not imputing ſin to us,

us, ſuch is his imputing of righteouſneſs. Now God's not imputing ſin to us; which is ſpoken of by *David* and *Paul*; is not becauſe we have no ſin; for that is not ſo, ſaith St. *John*, 1 *Joh.* 2. 8. but becauſe he charges us with none. According to that, *The iniquities of Iſrael ſhall be ſought for, and there ſhall be none*; none laid to their charge; *and the ſins of Judah, and they ſhall not be found; for I will pardon them whom I reſerve.* And this may be the ſenſe of thoſe ſo much wreſted words, *He hath not beheld iniquity in Jacob, neither hath he ſeen perverſeneſs in Iſrael, i. e.* he will impute none, but cover and pardon all: and ſo there is no hope that they ſhould be curſed: The Lord bleſſed them in covering and not imputing their ſins, and ſo *Balaam* could not curſe them.

Pſ. 32. 2 Cor. 5. 19. & Rom. 4.

Jer. 50. 20

Numb. 23. 21.

Thus God is ſaid in Scripture, to impute righteouſneſs to them that believe, not becauſe they have this righte-

righteouſneſs in them, but becauſe he reckons it as theirs, and reckons them righteous by it: *that we might be made the righteouſneſs of God in him:* He ſin for us by imputation, not inheſion; we righteouſneſs through him, not by inheſion but imputation.

Nor is this a phancy or fiction, but a real thing. For as our ſins which deſerv'd damnation were really laid on Chriſt by God, *i. e.* in a juridical interpretation, as a debt is on a Surety, though he had none of the money: ſo in the ſame way is his righteouſneſs laid on us, ſo as truly made ours.

1 Pet. 2. 24.

The Scripture ſaith, that God is the juſtifier of him that believeth in Jeſus, and that to him that worketh not, but believeth on him that juſtifieth the ungodly, his faith is counted for righteouſneſs.

So then, we ſee, that it is not to mens grace that he gives the reaſon of their juſtification, but to

a righteouſneſs in Chriſt that is believed on. Put caſe, that God covers thy ſins as he did *Davids*, *Pſ.* 32. with what does he this? with thy inherent grace? no, in no wiſe: this is too narrow to do it; thine own righteouſneſs will not cover thy nakedneſs, no better than *Adam*'s Leaves did his: *Adam* and *Eve*'s nakedneſs was covered with a covering of God's providing. And ſaith the Lord to his people the Jews, *I ſpread my skirt over thee, and covered thy nakedneſs*, *Ezek.* 16. 8. As the Law in the Ark was covered over by the Mercy-ſeat: This was a Figure of Chriſt, for ſo our ſins againſt the Law are covered by Chriſt from the judging eye of God.

Phil. 3. 9.

Gen. 3. 21.

Exod. 40. 20, 21.

But here we are to conſider by way of caution,

1. That though we are to diſtinguiſh between juſtification and ſanctification, yet do we not, nor may we ſeparate or diſ-join them; but they go together in the ſame

perſon, as heat and light do in the Sun. None are juſtified but they are alſo ſanctified; *But ye are ſanctified, but ye are juſtified*; and, *whom he called, them he juſtified.* There is a conjunction of them, but no confuſion.

1 Cor. 6. 11. Rom. 8. 30.

2. Neither do we deny, but that ſanctification is called righteouſneſs in Scripture. It's ſaid of *Zachary* and *Elizabeth*, *That they were both righteous before God.* But how? with a righteouſneſs of well-pleaſing, ſuch as *Enoch*'s was, *Heb.* 11. 5. not with a meritorious righteouſneſs, which that muſt be which juſtifies a ſinner; becauſe none but ſuch a righteouſneſs can ſtop the mouth of the Law, and expiate the curſe of it: which no righteouſneſs can do, but that righteouſneſs of Chriſt, which by imputation is made ours. I ſhall adde three confirmations of it, that this righteouſneſs of Chriſt is made ours by imputation.

Luke 1. 6.

1. From

1. From the Figures and Types that were of this thing in the Ceremonial Law. For conſider how the ſin of the Offendour of that Law was transferred to the Sacrifice or ſin-offering; and how the ſins of all *Iſrael* were paſſed over to the Goat: were thoſe legal offences put into the Goat? and were they inherent in him? it's an abſurd thing to think ſo. But the Offences of the people were laid upon the Sacrifice: *Aaron ſhall lay both his hands upon the head of the live Goat,* Lev. 16. 21. *and confeſs over him all the iniquities of the Children of Iſrael, and all their tranſgreſſions in all their ſins, putting them upon the head of the Goat, and ſo ſend him away into the wilderneſs.* The ſame we find of the Bullock, *Levit.* 4. 14, 15. Obſerve, That the iniquities of the people were put upon the Sacrifice, not in it: which was, in a Figure, this imputation, and ſo was a juridical act, whereby the Offendors were diſcharged.

Now this is exactly answered in Christ: Our sins are transferred to him; how? not into him, but upon him: *The Lord hath laid on him the iniquities of us all.* And so is his righteousness transferred to us; how? not by inhesion but imputation; and so by a juridical act: It is not put into us, but upon us. And surely it would amount to blasphemy to say otherwise: That either our sins, for which he was condemned were in him, or his righteousness for which we are justified, is in us. The Scripture speaks expresly upon both, as to the Type and Antitype. *

Isa. 53.

* *The Papists impute the supererrogating works of a Monk to another man, and yet will not allow the imputation of Christs.*

2. From the Parallel between the two *Adams*. The first *Adam*'s sin was ours, but how? not inherently, but imputedly: Now, as the first *Adam*'s sin is ours, after the like manner is the second *Adam*'s righteousness. Imputed sin is taken away by imputed righteousness.

Obj. But we have inherent sin, both

both from *Adam*, and of our own alſo; and by what righteouſneſs are theſe done away?

Anſw. By the ſame righteouſneſs, for ſo the Apoſtle ſays plainly: *The free gift*, that is, of righteouſneſs, as in *v.* 17. *is of many offences unto juſtification.* Rom. 5. 16.

3. If we conſider, that no other grace is ſaid in Scripture to juſtifie us, but only Faith: not Repentance, nor Patience, nor any grace elſe: yet theſe are inherent graces in us. But is not Faith an inherent grace alſo? Yes, but Faith doth not juſtifie as it is a grace in us, but as it goes out of us, and carries us out of our ſelves, and as it lays hold on another righteouſneſs than our own within us; *ſcil.* Chriſt's obedience and blood in their merit. It's this way that Faith juſtifies, which is not ſaid of any other grace.

2. But if the blood and obedience of Chriſt juſtifie, how doth Faith

juſtifie? Why, Faith is ſaid to juſtifie, becauſe of all graces, it alone is uſed in our juſtification: Faith applys that which juſtifies, *i. e.* the righteouſneſs of Chriſt.

The eye of an *Iſraelite* did not heal the place ſtung with Serpents, as it was one of the five ſenſes, but as it look'd up to the Brazen Ser-
Numb. 21. pent. So Faith, it juſtifies a man, not as it is one of the graces of the Spirit in him, but as it looks on Chriſt for juſtification, who is the Antitype of that healing Serpent:
Joh. 3. 14, 15. *As the Serpent in the wilderneſs, even ſo the Son of man, &c.*

Thus we ſee, That the righteouſneſs which juſtifies us, is not our own, and yet is made ours, not by inheſion in us, but imputation to us. It is counted ours by our union with Chriſt; our ſpouſals to him, give us a title to his righteouſneſs: and as *Sarah* called *Abraham* Lord, ſo may we Chriſt, *the Lord our righteouſneſs.* God was not in our graces,

graces, *but in Chriſt, reconciling us to himſelf, not imputing our treſpaſſes to us.* Therefore did holy *Paul* abaſe his own righteouſneſs even as dung, as to any juſtifying power. And therefore did the Scripture debaſe *Abraham*'s works of grace in this point; though otherwiſe it makes them of high value. The Holy Ghoſt did thus by both thoſe eminent Saints, to exclude boaſting from both: and if from them, then from us much more. The Papiſts object againſt this, thus, That if I am righteous by the righteouſneſs of Chriſt made mine, then am I as righteous as Chriſt himſelf.

2 Cor. 5. 19. Phil. 3.

To this I anſwer, That I and you are as righteous hereby, as the righteouſneſs of Chriſt need to make us before God: The righteouſneſs of Chriſt makes a Believer as righteous as God would have him: and this may ſuffice, and be enough to him, without querying whe-

ther he be as righteous as Christ himself.

Thus we have seen how Christ's righteousness becomes ours on Gods part: it's by his imputing it to us that believe: it's by imputed righteousness that we are justified. Now before I shew what we do that this righteousness may be ours, I shall make some Application of the former.

And here we are informed where our basis and foundation of comfort and glorying in God lies; even out of our selves, and in what Christ is made unto us. When a poor soul is amazed by the charge of the Law of God, and by the charge of his own conscience against him; and that not only for sin, but for weakness of grace, and imperfections in his most gracious works: what is it now that brings him out of this maze? what settles his disturbed conscience, and quiets his troubled Spirit within him? doth his

his inherent grace? no: he complains of his graces as well as his ſins, therefore this cannot do it.

It muſt be ſomething elſe that is better than his own grace, and righteouſneſs in him: and what can that be, but the obedience and righteouſneſs of Chriſt imputed to him? St. *Paul* had as little ſin, and as much grace as any man, when in a ſtate of grace: and yet he complains in both caſes, of the ſtrength of ſin, and weakneſs of grace: he bewails it, *that he did the evil which he would not do, and that he did not the good he would.* And notwithſtanding all his grace, he crys out of himſelf, *O wretched man that I am who ſhall deliver me?* my grace? no: *but, I thank God through Jeſus Chriſt our Lord.* Here was his Sanctuary and City of refuge; here his conſcience had peace and reſt.

Rom. 7. v. 19. v. 21.

Remember this then in your perplexities within, and when you cannot

cannot but eſteem your own righteouſneſs as filthy rags, that Chriſt hath righteouſneſs enough, and that he hath it for you; as he ſaid
Joh. 14.9. to his Diſciples, *Becauſe I live, ye ſhall live alſo:* ſo, Becauſe I have righteouſneſs, ye ſhall have righte-
Iſa. 45.24. ouſneſs alſo. *Surely ſhall one ſay, In the Lord have I righteouſneſs and ſtrength.*

And it is ſuch righteouſneſs as ſatisfies all the demands of God's juſtice, and puts a ſufficient bar betwixt you and wrath, and Hell: *There is now no condemnation to them*
Rom. 8.1. 1 Theſ. 1. *ult.* *that are in Chriſt Jeſus: Even Jeſus which delivered us from the wrath to come.*

Here is a righteouſneſs too hard
Rom. 5.20 for thy ſins: *Where ſin abounded grace did much more abound. For if by the offence of one many be dead,*
v. 15. *much more the grace of God, and the gift by grace, which is by one man Jeſus Chriſt, hath abounded unto many.* Oh then let the troubled con-

conſcience fly from the ſins that purſue it, to this ſecuring righteouſneſs. Yea, and if thou art an experimental Chriſtian, thy experience tells thee often that thou art fain to fly from thy grace, becauſe of its imperfection, for ſanctuary hither. It's only this righteouſneſs made thine, that can ſcatter thy fears, and anſwer thy ſcruples; here, thy own experience tells thee, is thy ſafeſt and ſweeteſt place of repoſe.

And, my Brethren, take this advice; carry this cordial about you in wearisome times, this Name of Chriſt, *The Lord our Righteouſneſs.* When the Lord would give *Judah* a ſign of their reſcue in their great ſtraits, this was the ſign; *Behold, a Virgin ſhall conceive and bear a Son, and ſhall call his name Emanuel,* i. e. *God with us.* Iſ. 7. 14.

And this was to be a bleſſed ſign to the ſame people in after troubles, of their coming out; as in the Text

Text and context: *In his days Judah ſhall be ſaved, and Iſrael ſhall dwell ſafely; And,* or *for, this is his* Name *whereby he ſhall be called, The Lord our righteouſneſs. Therefore, behold, the days come, ſaith the Lord, that they ſhall no more ſay, The Lord liveth which brought up the Children of Iſrael out of Ægypt; but, The Lord liveth which brought up the Houſe of Iſrael out of the North-Country.* The meaning is, that the latter deliverance ſhould be more ſignal and famous than the former.

So when we can call the Lord Jeſus, *Jehovah Tſidkenu*, The Lord our Righteouſneſs; we may alſo call him, *Jehovah Ropheka*, The Lord that healeth thee; and *Jehovah Shammah*, The Lord is there; and *Jehovah Niſſi*, The Lord is my Banner; and *Jehovah Jireh*, The Lord will provide, or, *in the mount of the Lord it ſhall be ſeen.* The mountain of ſlaughter, ſhall turn the mountain of deliverance; where

Exod. 15. 26.
Ezek. 48. 35.
Exod. 17. 15.
Gen. 22. 14.

Iſaac

Isaac should have been sacrificed, there *Isaac* was miraculously saved.

You must know, That the righteousness that Christ is to us was from the merit and value of his blood. By this he overcame our sins, and death and wrath due to them. And it is by this blood that Eph. 2. 13. the Saints shall overcome the wrath Rev. 12. of the Devil. And by this the 10, 11. Church shall be secured from all her flesh and blood Enemies. That which hath born the wrath of God, and overcome the wrath of the Devil, will overcome with ease the wrath of man.

That Righteousness that Christ is to us, is a Breast-plate indeed *; *Eph. 6. the words are quoted from *Is.* 59. 14. 16, 17. *And he saw that there was no man, and wondered that there was no intercessour, therefore his arm brought salvation unto him, and his righteousness it sustained him; for he put on righteousness as a breast-plate.*

plate. You know the heart is in the breaſt, therefore this Breaſt-plate can ſecure the heart from trouble. Let not your heart be
Joh.14.1. troubled, *ye believe in God, believe alſo in me.* This was ſpoken to them when they were upon the confines of ſuffering for Chriſt.

And doubtleſs, faith in Chriſt, as the *Lord our righteouſneſs*, is a refuge and place of retreat from any ſtorms. And obſerve this, that Faith in Chriſt then, when he was at loweſt, and ready to be cut off, and deſcending into Hell, was able to do this: how much more may faith in Chriſt do it now, now he is in Heaven, and now all power in Heaven and Earth is in his hands; well may we receive this charge now; *Let not your heart be troubled, believe in me.* And,

Laſtly, Here is place for glorying when we come to die. There are two ſpecial ſeaſons wherein this name of Chriſt the *Lord our righteouſneſs* will be

be of great value to us, In trouble of Conſcience, and on our Death-bed. In trouble of Conſcience, this if improved, will bid us be of good cheer our ſins are forgiven us. Upon a Death-bed this righteouſneſs will make a Believer able to make thoſe two brave challenges; that in *Rom.* 8. 31. *Who ſhall lay any thing to the charge of Gods elect? it is God that juſtifieth: who ſhall condemn? it is Chriſt, that dyed, yea rather, that is riſen again, who is even at the right hand of God, who alſo maketh interceſſion for us.* And that, *O Death, where is thy ſting? O Grave, where is thy victory? the ſting of Death is ſin, and the ſtrength of ſin is the Law; but thanks be to God, which giveth us the victory, through our Lord Jeſus Chriſt.*

Math. 9. 2.

1 Cor. 15. 55.

3. I am to ſhew, what the poor ſinner muſt do, that this righteouſneſs of Chriſt may be made his, and that he may call it his own; and uſe it as a bar againſt wrath and con-

condemnation for ſin, and as his title to life and glory.

We find when ſinners have been ſmitten in conſcience, and had wounds or pricks there, they have asked the queſtion, and this hath been their great query, *Men and brethren what ſhall we do?* and, *Sirs, what muſt I do to be ſaved?* And the anſwer hath been this, *Believe in the Lord Jeſus.*

Act. 2.37. Act. 16. 30.

So that it's believing in Chriſt that makes a ſinner righteous. To him that believeth, *his faith is counted for righteouſneſs.* Faith is the great and only inſtrument in man, that God is pleaſed to uſe in tranſlating Chriſt's righteouſneſs to him, *Rom.* 4. *v.* 11. it is called the righteouſneſs of Faith. And *Phil.* 3. 9. *Righteouſneſs which is through the faith of Chriſt, and righteouſneſs which is of God by faith.*

Rom. 4.5.

Obſerve, it's called the faith of Chriſt, and the faith of God. The Faith of Chriſt, becauſe Chriſt and his

his righteouſneſs is the object of it. The Faith of God, becauſe he and his power only is the Author of it; no power but that of God, yea, that exceeding great and mighty power of God which raiſed Chriſt from the dead, can work faith in us, *Eph.* 1. 19, 20.

Q. But we find different Anſwers given in Scripture to the Queſtion, *What ſhall I do to be ſaved?* For when that rich man asked Jeſus the queſtion, he ſent him to the Law; *If thou wilt enter into life, keep the Commandments:* And the Apoſtle *Peter* anſwered to this queſtion put by the Jews pricked in their hearts; *Repent*. And St. *Paul* bids the Jaylor, upon the queſtion, *Believe in the Lord Jeſus.* Math. 19. 16, 17. Act. 2. 37, 38. Act. 16.

A. You muſt know, that theſe different Anſwers to this ſelf ſame Queſtion, were ſuited to the different tempers of the Queſtioniſts.

1. Jeſus ſent the rich man to the Law, becauſe his heart was high

and proud; he was an unhumbled man, and ſo fit to be ſent to the Law, there to be ſchooled firſt.

Gal. 3.24. *The Law is a Schoolmaſter to lead men to Chriſt*: The Moral Law as well as Ceremonial: This points men to Chriſt, as the ſhadow to the ſubſtance: and that drives men to Chriſt by the perfect obedience it requires, and the great curſe it denounces upon default. A man muſt come out of himſelf, before he can come to Chriſt; and the Law hath a hand in this.

2. St. *Peter* bids the Jews upon the Queſtion, *Repent*; becauſe they had had their hands ſo lately in Chriſt's blood, and ſo their ſin needed very deep humiliation before they could believe in Chriſt for pardon: and he does not bid them reſt in Repentance, but then ſends them to Faith in Chriſt.

3. And St *Paul* and *Silas* ſend the poor trembling Jaylour, they ſend this convert immediately to Chriſt:

Believe

Believe on the Lord Jeſus Chriſt, and thou ſhalt be ſaved. And they did thus, becauſe they ſaw, that he was indeed a melted and a kindly humbled ſinner. The two former are ſent to Chriſt mediately, but this immediately. The queſtion being anſwer'd, I proceed to the point under conſideration; *ſcil.* That 'tis faith on the ſinners part, which brings home Chriſt's righteouſneſs to him, as his own. Chriſt himſelf taught this point implicitly in his conſtant calling for faith of them whom he healed of bodily diſtempers. Act. 16. 30, 31.

For if faith in Chriſt be neceſſary in the healing of the body, much more in the cure of the ſoul. It's uſeful to note, how that all thoſe various phraſes in Scripture; as of mens looking upon Chriſt, receiving of Chriſt, coming to Chriſt, eating and drinking of Chriſt, do all mean and intend their believing in him.

And it is further to be noted, that
1 Joh. 3. 23. the Gospel command is, *To believe in Christ: And this is his Commandment, that we should believe on the*
Gal. 3.14. *Name of his Son Jesus Christ.* And moreover the promises of the Gospel are to believing: *Therefore it is of Faith, that the promise might*
Rom. 4.16 *be sure to all the seed: even that that is of the faith of* Abraham. And then your comforts of the Gospel come into the soul by believing;
1 Pet. 1.8. *In whom, though you see him not, yet believing, ye rejoyce with joy unspeakable and full of glory.*

And yet further; In our justification the Scripture cryes down works, and sets up believing: *To*
Rom. 4.5. *him that worketh not, but believeth, is righteousness counted.* Yea, this believing in Christ, silences all other graces in this point of our justifying righteousness. It is not Repentance, nor Patience, nor Love, nor Prayer, nor Obedience, that justifies us, but Faith in Christ.

And

And as the Ordinances of the Ceremonial Law, when compared with their Goſpel ſubſtances, are called by the Apoſtle, but beggarly things: *Weak and beggarly Elements*, *and carnal Ordinances*: though they were the holy Ordinances of God in their time: So are the beſt works and higheſt actings of grace, when compar'd with the righteouſneſs of Chriſt: Thus comparatively, did *Paul* count the beſt of his own righteouſneſs but droſs. Gal. 4.9. Heb. 9.10. Phil. 3.

It's for certain, that in ſanctification, though not juſtification, the Saints other graces and good works bear their part, and keep their place, and are of great price in the ſight of God: as *Peter* ſaith of a meek and quiet ſpirit. And indeed the loweſt gracious action is of greater value, than the moſt ſpecious works of all ungracious men in the world. Even a cup of cold water given to a Diſ- 1 Pet. 3.4.

Math. 10. 42. ciple, in the name of a Diſciple, is more than a mans giving all his goods to the poor, that hath not

1 Cor. 13. charity. We know how that Jeſus Chriſt ſet a higher rate on the Widows two mites, than on all the other Treaſure which was caſt in, *Mark* 12. 42.

And yet though our graces and gracious works be of ſo great price in the ſight of God, in their ſtation and ſphere; as we are ſanctified

Pſ. 4. 3. perſons, ſet apart for God himſelf, to be a kind of firſt-fruits of his

Jam. 1. 18. creatures, to be *holineſs to the Lord, and the firſt-fruits of his encreaſe:*

Jer. 2. 3. yet in the matter of our juſtification, they are all cyphers: Faith is the only thing in us, and of ours, that juſtifies. Not that Faith is better grace than other graces, but becauſe it hath a better Office. As a Conſtable in a Town, or Juſtice of Peace in a County, may do that which another man, though as good as himſelf, ſaving his Office, cannot do.

do. It's the Office that makes the difference in this particular caſe.

So is it with Faith and other graces: Look on Faith only as a grace, and ſo other graces equallize it, yea, the grace of Love exceeds it in a double reſpect: firſt in Bredth, and ſecondly Length.

1. In Bredth; for Faith is a perſonal grace, it's for a man's own uſe: a man cannot believe to life for another: But Love is a publick grace and communicative. The Love of one Chriſtian may extend to a thouſand more, and upon this reaſon it hath the preheminency given it of Faith. 1 Cor. 13.

2. In Length; the grace of Love exceeds the grace of Faith, in that Love abides for ever; it is the grace of the Saints in Heaven: *Now abideth Faith, Hope, and Charity, theſe three, but the greateſt of theſe is Charity.* Faith and Hope end with this life, as to their employment; but Love is the working 1 Cor. 13. 13.

grace in the life to come. Faith and Hope will be ſwallowed up there of glorified ſenſe, whereas Love, which did ſhine but as a Star here, will be as a Sun in Heaven.

But then conſider Faith in its Office, betwixt Chriſt and a poor ſinner, in his reconciliation to God, and juſtification before him, and ſo Faith hath the preheminency of all other graces, and none have an office here but faith.

Now to ſhew the office and worth of Faith, in bringing home the righteouſneſs of Chriſt to us, for our righteouſneſs before God; theſe two things muſt be opened.

1. What Object it is that Faith acts on in our juſtification.

2. What act of Faith it is that doth juſtifie us.

1. The Object of Faith, in general, is the whole Scripture, or revealed written will of God. The Authority of God is the reaſon of our believing. Our Faith is, or

must be, as large as God's mouth. *Whatever he bids you do, do it*, ſaith our Saviours Mother to the Waiters at the Feaſt: ſo whatever God ſpeaks, we muſt believe it. *It's impoſſible that God ſhould lye*, Heb. 6. 18. Joh. 2.

But though this be the Object of Faith, yet it is not that Object of Faith that juſtifies: that is a particular and peculiar Object. A man hath ſenſe and motion, as well as reaſon, yet it's only reaſon that makes him a man. Thus juſtifying Faith believes all truths in Scripture; yet it juſtifies not, but as it believes ſome particular truth or promiſe; *ſcil. The Promiſe of Chriſt.* What was the Object of *Abraham*'s faith, as it juſtified him? why, the *Promiſe*: and what Promiſe? the *Promiſe of a ſeed*: and what ſeed? *Chriſt*, Gal. 3. 16. *And to thy ſeed, which is Chriſt.* Gen. 15. 5, 6.

Abraham was not juſtified by his faith, as he believed the temporal

ſeed

ſeed promiſed him, but the ſpiri-
Math. 1.1. tual; *ſcil. Jeſus Chriſt, who was the Son of David, the Son of Abraham.* And therefore it's obſervable, that the Apoſtle in that place to the *Galatians*, diſtinguiſheth ſubtly and punctually in this point, even upon one letter: *Now to Abraham and his ſeed were the Promiſes made; he ſaith*
Gal. 3.16. *not, and to ſeeds, as to many, but as of one, and to thy ſeed, which is Chriſt.* So that there is a ſingle proper and peculiar Obj ct of faith, as it juſtifies a ſinner, and makes him righteous; and that is Chriſt held forth by God, in his obedience active and paſſive; in his life and death, to be the juſtification of a ſinner. & Chriſt held forth to us in the Promiſe, as made ſin for us, and righteouſneſs to us, is the Diamond of the Ring, and the Centre of all parts of Scripture. To this the Law pointed, Moral and Ceremonial, to this the Prophets and Apoſtles refer a ſinner as his Sanctuary and City of refuge. Though

Though an *Israelite* that was ſtung had looked on the Tabernacle, and holy things of God there, yet this would not have cured him; only his looking up to the Brazen Serpent could do it; becauſe that only was aſſigned for a remedy by God. So, though a ſinner believe all other paſſages and points in the Scripture, yet it is not this faith that will juſtifie him, but his looking on Chriſt, and believing on him, as he was lifted up on the Croſs, there bearing our ſins, and tranſmitting the merit of his death to us; this is the faith that juſtifies. 1 Pet. 2. 24

Suppoſe a man of a troubled ſpirit and an afflicted conſcience ſhould believe all the Commandments, and believe them to be *holy, and juſt, and good*, as the Apoſtle ſaith, *Rom.* 7. ſurely this would not ſettle his diſturbed conſcience, ſettle a peace there. A poor ſouls peace with God, is, *through our Lord Jeſus Chriſt, and faith in him.* This therefore Rom. 5. 1.

fore may end all controverſie in this caſe, as to what object of faith it is that juſtifies a ſinner; it is only faith in Chriſt for righteouſneſs that does it.

2. What act of faith it is that doth juſtifie: It muſt be faith acted upon its proper and deſigned Object, for this end. For faith being an Inſtrument, muſt as an inſtrument be acted, elſe it is not uſeful to its end: as a Knife, or Axe, or Plaiſter, are all uſeleſs, unleſs they be actuated.

A Jew might have an eye, and yet not be cured of his wound by the fiery Serpent, unleſs he look'd up with his eye to the Brazen Serpent. And that Woman diſeaſed with an Iſſue of blood, was not healed till ſhe touched Chriſt's Garments. So faith muſt act, if it do a man good. Faith juſtifies a ſinner by its acts, and not its habit. It's not the habit, but the act of faith that juſtifies.

Math. 9.

2. But

Q. But are we not juſtified in God's Decree before we believe?

A. We were elected to be juſtified, but to be juſtified by faith, and not before: We were redeemed before we believe; our faith gives nothing to the value of Chriſt's ranſom with God, but yet it's faith that makes this ranſom of Chriſt to be mine.

God's acts of grace to ſinners, muſt be looked on in their order: As it's ſaid of the Reſurrection, *All ſhall be made alive in Chriſt, but every man in his own order: firſt Chriſt, then they that are Chriſt's.* So in this caſe; firſt we are to look upon Chriſt's paying our ranſom, and God's accepting of it, and this is done before faith; and then God's imputing this ranſom to us, and this he doth not till we believe. So that if we conſider juſtification in its contract betwixt God and Chriſt, this is done before faith, for faith it ſelf is in the ranſom and purchaſe.

1 Cor. 15. 23.

But

But if we consider God's actual justifying of us, this is not done before faith: *Being justified by faith we*
Rom. 5. *have peace with God.* We must *be in Christ, and Christ in us, by faith,*
Rom. 8. 1. *before we be discharged of the sentence of condemnation.*

Though Christ *took our infirmities, and bare our sicknesses*;
Math. 8. 16. yet he cur'd none without faith. As in the Centurion's Servant's sickness;
Math. 8. 17. *As thou hast believed, so be it done unto thee.* And so when the man brought his Son to Christ for cure, Christ pressed upon faith: *If thou canst believe*, *Mark.* 9. 23. So
1 Pet. 2. Christ bare our sins; yet we must believe in him before our sins are pardon'd. *Thy sins are forgiven thee*, and *thy faith hath saved thee*, are joined together, *Luke* 7. 48, 50. *v.*

So that though redemption was before faith, yet justification, which is God's imputing or applying this redemption to us, is not till faith.

As

As the Apoſtle ſaith, *Before faith came we were kept under the Law, being ſhut up unto the Faith, which ſhould afterwards be revealed.* Gal. 3.23. 24.

Nor doth this make faith to be a meritorious condition, in our juſtification; for God Covenanted with Chriſt to give us that faith whereby we are juſtified; but faith is only an inſtrument which God is pleaſed to uſe in applying the Plaſter to the ſore. But,

2. Faith that thus juſtifieth, is not a bare aſſent to the Promiſe of Chriſt, it's more than this. It is an act of the will and affections, as well as of the underſtanding; an act of the heart as well as the head: *With the heart man believeth unto righteouſneſs.* Rom. 10. 10. So that that act of faith which juſtifieth, is an embracing act of faith: *To as many as received him, to them gave he power to become the Sons of God, even to as many as believed on his Name.* Joh. 1.12.

3. It is not the juſtifying act of faith,

faith, to be assured that our sins are pardoned, and that we shall be saved: This is the comforting act of faith, but not the justifying act. It is not the reflex, but direct act of faith that justifieth us. The reflex act, which is assurance of our justification, is the effect of the other. A man may be justified by believing, though he have not the sense of his justification.

a man may

Gal. 2.20. And so that act of faith in *Paul*, *Who loved me, and gave himself for me*, was a reflex act of faith: an effect and fruit of that act of faith whereby he was justified. But that act of faith, *We have believed in*

Gal. 3. 16. *Jesus Christ, that we might be justified by the faith of Christ*: And that,

Act. 16.30 *Believe on the Lord Jesus Christ, and thou shalt be saved*; These were acts of Faith, but what acts? Acts of adherence to Christ for justification, and not acts of evidence that they were already justified.

4. Neither doth faith justifie, as it

it acts and works by love. Justifying faith doth act by love, but it doth not justifie as it acts thus; nor as it acts and works in obedience: Faith doth act thus, and therefore's called, *The obedience of faith*: And it was *by faith* that *Enoch walked with God*: And it was *by faith* that *Abraham obeyed the Commandment of God, in going out of his own Country, not knowing whither he went: and it was by faith that he offered up Isaac when he was commanded by God*: but yet this is not the justifying act of faith. These are indeed the natural and necessary effects of justifying faith: *Faith if it have not works is dead. I will shew you my faith by my works*, v. 18. but yet these are not the act of faith that justifies.

Gal. 5.6. Rom. 16. 26. Gen. 5.24. Heb. 11.5. v. 8. v. 17. Jam. 2.17.

5. But the act of justifying faith, or the act of faith that doth justifie, is an act of recumbance and relyance on Christ, as he was made sin for us, and as he is made righte-

ouſneſs to us, and thus offered by the Scripture to our faith. The phraſe of Scripture, 1 *Pet.* 2. 6. doth clear this; *Behold I lay in Zion a chief corner ſtone, elect and precious, and he that believeth on him ſhall not be confounded*: what, believe on a ſtone? The meaning is, he that reſts upon this ſtone with all his weight, that layeth his whole ſtreſs of ſalvation here.

And this indeed is the juſtifying act of faith; when the wounded ſinner and perplexed conſcience ſees Chriſt tendered to him, in the promiſe of God's free grace, to be his only and whole redemption and righteouſneſs, and lays hold on him thus tendered, claſps and embraces Chriſt thus offered, as the good woman did his feet. This, and this only, is the act of faith that juſtifies. And here the weary ſoul reſts it ſelf, and experienceth the truth of that Scripture, and thoſe words of Chriſt; *Come unto me*

Math. 28. 9.

me all ye that labour and are heavy laden, and I will give you rest. Math. 11. 28.

This is the Horn of the Altar, a poor humbled ſinner, in the ſenſe of his own loſt condition, flyeth to, and holds by, and ſays as *Joab* did; *If I dye, I'le dye here.* 1 King. 2.

Yet this you muſt note, That this act of faith which lies in a recumbence and reſting on Chriſt alone for righteouſneſs, is in the New Teſtament ſet out by the phraſe of *believing into Chriſt*, which we tranſlate, *believing in Chriſt*. For it ſignifies ſuch an act or work of faith, and affiance in Chriſt, as whereby the ſoul is ingrafted in him, and united to him; ſo as that by this union it hath communion in this righteouſneſs. And thus we ſee, the Goſpel hath brought the juſtifying act of faith into a little room, within this compaſs.

A convinc'd and humbled ſinners recumbing and relying on the Lord Jeſus Chriſt, as ten-

dered in the promiſe of free grace, for his righteouſneſs. Here is the ground of comfort, and of a believers boaſting over all charges, when he thus believeth: he can or may
Rom.8.33. now ſay with the Apoſtle, *Who ſhall lay any thing to my charge? It is God that juſtifieth: who ſhall condemn? it is Chriſt that dyed, yea rather that is riſen again*; and *he*
Rom.4.25 *was raiſed again for our Juſtification.*

Joh. 3.33. In this believing, we ſet to our ſeal that *God is true:* and God will in due time, if he hath not already, ſet to his ſeal, *i. e.* work aſſurance in you, to ſecond your relyance.
1 Joh. 5. 11. *But if you believe not thus you make God a lyar.*

Though you do aſſent to the truth of the Promiſe of Chriſt, yet if you draw back affiance and recumbence, as if the promiſe were not to you, you give God the lye. Oh then, in the ſenſe of your own nakedneſs, come out of your ſelves and

and caſt your ſelves on Chriſt for righteouſneſs, and this is that faith that ſaves you.

How do many men deceive themſelves in this ſaving act of faith. If they know the promiſe of Chriſt our righteouſneſs, and aſſent to it, they think it is enough: But, alas, it is not; for there muſt be a ſtripping of a man's ſelf naked of his own righteouſneſs, and a reſting on this of Chriſt's alone. As *David* ſtrip'd himſelf of his Armour, and ſo went out againſt *Goliah*, *in the Name of the Lord.* Take notice, that *Adam* was naked, and ſaw it, before God made the promiſe of Chriſt. 1 Sam. 17. Gen. 3. 10.

Q. But is a man juſtified by this act of faith only? the Papiſts ask us, where this (only) is in Scripture; and tell us it is an adding to the Scripture.

A. It is the ſenſe, though not the letter of Scripture. And this was a rule of the Ancients, that the ſenſe, and not the letter, is Scripture.

I shall give an expres instance; our Blessed Saviour added not to that Scripture, *Thou shalt fear the Lord thy God, and shalt serve him*, when
Deut.6.13 he said, *It is written, Thou shalt wor-*
Math.4.10 *ship the Lord thy God, and him only shalt thou serve:* for though (only) be not in the letter of the Text quoted, yet it is in the sense, therefore did Christ use it; nor did the Devil tax him for adding to the Scripture herein, because it was the meaning. We shall therefore here open these two things.

1. The true meaning of this, when we say, This act of faith, this act of recumbance and reliance only justifies.

2. The ground and reason of it, why this act of faith is counted, by God, to a man for righteousness.

1. For the meaning, when we say, That faith only justifies, it is this, That all, even the best of all, in a man, or which is done by a man, is hereby excluded from his justifica-

juſtification; yea, every act of faith, beſides this of recumbance on Chriſt for righteouſneſs, is excluded.

So that this (only) excludes all inherent grace, though in the higheſt meaſure; and all actual holineſs in a man's life or duties, which have the greateſt ſpirituality in them; even every fruit of the ſpirit, but this of faith, and every act of faith beſides this of recumbence, are excluded from his juſtification before God; and this act of faith admits of nothing but the righteouſneſs of Chriſt, and God's imputing of it to a man.

It's true, we muſt yield, that there are other acts of a juſtifying Faith, beſides that which doth juſtifie. There is an act of faith that doth purifie the heart, and an act of faith that works by love, and an act of faith that reſiſts temptation, and *Moſes by faith refuſed to be called the Son of Pharaohs Daughter*; Act. 15.9. Gal. 5.6. 1 Joh. 5.4. Heb. 11. 24, 25.

chuſing rather to ſuffer affliction with the people of God, than to enjoy the pleaſures of ſin for a ſeaſon; and of other believers it's ſaid, *that by*
v. 35. *faith they accepted not deliverance, when tortured, i. e.* upon unbecoming terms: Theſe acts of faith are not excluded from the juſtified believer, but from the act of faith in juſtification they are.

It is not intended, when we ſay, Faith only juſtifieth, that faith hath no other act or operation but to juſtifie; but that nothing hath the office to juſtifie a ſinner, but faith, and this act of faith, of relyance on the righteouſneſs of Chriſt.

The eye of an *Iſraelite* could, and did do other things beſides looking up to the Brazen-Serpent, yet the eye healed not by any thing elſe it did but this: So Faith, ſaving Faith, hath other buſineſs and work than this of looking to Chriſt for righteouſneſs, but it makes a man righteous no way but this.

There-

Therefore Secondly, we ſay, that there are other graces coexiſtent with faith in the perſon juſtified. A ſolitary Faith, is not a ſaving and juſtifying Faith: *Faith, if it hath not works, is dead, being alone.* Faith that is alone ſaves not, though Faith alone ſave. As the act of ſeeing is by the eye only, without the ear, or other ſenſes; the eye only ſees, the ear ſees not, nor the taſte, nor the ſmell, nor the feeling, yet the eye could not ſee, if you ſhould take away the other ſenſes from the body. [Jam. 2. 17.]

So it's faith only that juſtifieth without other graces, or good works; yet Faith without them, or ſeparated from them, cannot juſtifie: becauſe indeed it cannot be without them, in the perſon or ſubject where it is. So that faith is without other graces, and works, in its office, but not in its exiſtence. And you may as ſoon part light and heat in the Sun, as ſanctification from

from justification, in a believer. For Faith is not only a fruit of the spirit, with other graces, but
Gal. 5. also the seed and nursery of other graces; because faith in Christ is the Root-grace.

It was *by faith* that *Enoch walked with God*, and that *Paul* did so dearly love Jesus Christ, and that the Saints in both Testaments prayed so much; *We believe, therefore do we speak*, 2 Cor. 4. 13.

It would be a strange soul, that should give a faculty of seeing, and no other faculty or sense: As strange a state of grace would that be, that should give an act of saving and justifying faith, and give no other grace besides.

3. What we say of other Graces, we also say of gracious works, these cannot be severed from a justified person, or from a justifying faith, though they have no office in his justification. For these justifie Faith, as Faith justifies the person.

And

And this is the expoſition of that in St. *James*, where he ſays, *ch.* 2. *v.* 21. *Was not Abraham our Father juſtified by works when he had offered Iſaac?* and v. 22. *Seeſt thou how faith wrought with his works, and by works was faith made perfect:* and the Scripture was fulfilled, which ſaith, *Abraham believed, and it was counted unto him for righteouſneſs.* And *v.* 24. *Ye ſee then, how that a man is juſtified by works, and not by faith only.* Gen. 15. 6. Rom. 4. 3. Gal. 3. 6.

But how is that? and how do St. *Paul* and *James* agree, or St. *James* with himſelf? Why the ſenſe is, that a man is not juſtified by a faith that is without works. *Abraham believed, and it was counted to him for righteouſneſs;* but then *Abraham*'s believing, was a working believing; it made him go out of his own Country he knew not whither, upon God's call; and to offer up his Son *Iſaac* at God's command. Which latter work of his

St,

St. *James* ſpeaks of: and you muſt underſtand, that this excellent work of *Abraham*'s was above thirty years after his juſtification; as appears by Scripture Chronology. For *Gen.* 15. 6. we read, *his believing was counted to him for righteouſneſs*; and his offering *Iſaac*, *chap.* 22. was 30 years, or 40 ſaith Biſhop *Uſher*, after that. *Annal.*

So that this muſt needs be the Apoſtle *James* his meaning, when he ſays, *Abraham was juſtified by works*, this, and no other can be the meaning, without admitting of contradictions, and ſtrange inconſiſtences, That *Abraham*'s faith was not without works, but was juſtified by his works, to be a true faith, and a living faith, and a ſaving faith. **Abraham's* perſon was *juſtified by faith*, and his faith was *juſtified by works*, and ſignally *by offering up Iſaac at God's command*; which is that St. *James* ſpeaks of. Thus much for the meaning of the expreſſion,

* Gen. 15. 6.

Gen. 22.

preſſion, when we ſay, that Faith only juſtifieth us, or maketh Chriſt's righteouſneſs ours.

But now here we muſt be cautiond not to make or imagine, the τὸ *credere*, the act of believing, to be the matter of our righteouſneſs, as ſome have held. For this is to make our Faith our Chriſt; and thruſt out his righteouſneſs from being the reaſon and matter of our juſtification. But faith is the only inſtrument of our righteouſneſs, and this is honour enough: To make it more, is to make the vertue that healed the Woman, *Matth.* 9. to come out of the hand that touched Chriſt's Garments, and not out of Chriſt that was touched; and the healing virtue to be in the eye of an *Iſraelite*, and not in the Brazen Serpent that the eye beheld. Theſe men would make us eat our money, and not to buy bread with it to eat. They make faith our righteouſneſs, which is but inſtrumental to make

make Christ, *The Lord our righteousness*. And this is sufficient honour to faith; it need claim no more, nor we give any more.

2. For the ground or reason, why faith alone justifies a sinner. *Being justified by faith*, *Rom.* 5. And the reason why God hath dignified faith with this high Office, and the reason why faith alone justifies, is, *To exclude boasting*, *Rom.* 3. 27. *Where is boasting then? it is excluded: by what Law? of works? nay, but by the Law of Faith.* The Scripture speaks this, *We are justified by faith, and not by works: Not by works of* Tit. 3. *the Law*, saith the Apostle; *Not by* Phil. 3. *my own righteousness, but that of Christ made mine by faith.*

And again, nothing is said in Scripture to be imputed for righteousness, but faith: *Abraham believed*, Gen. 15. & *and it was counted unto him for* Jam. 2. 23. *righteousness.* Not *Abraham*'s going out of his own Country, nor *Abraham*'s offering his Son, but

Abraham's

Abraham's faith was it, that was *imputed to him for righteouſneſs. To declare his righteouſneſs, and that he is juſt, and the juſtifier of him that believeth in Jeſus.* Rom. 3. 26.

Faith and Unbelief are the two caſting points of every man's preſent and final eſtate. *He that believeth on him, is not condemned, but he that believeth not is condemned already, becauſe he hath not believed in the Name of the only begotten Son of God.* So, *He that believeth on the Son hath everlaſting life; and he that believeth not the Son ſhall not ſee life.* Faith is the only grace that actually ſaves, and Unbelief the only ſin that actually damns. Joh. 3. 18. v. 36.

But, Secondly, becauſe there is a ſutableneſs in this grace of Faith, to God's plot and deſign in his way of juſtifying man.

1. God having made a different covenant with his people from that of Works; a Covenant of grace; it is convenient, that whatever is required

required of us, in this Covenant, be conſiſtent with a Covenant of Free-grace. Now Faith is a grace of this conveniency, becauſe it takes all of Free-grace that God gives in order to ſalvation.

God's Free-grace and our Faith
Eph. 2. 8. are ſweetly agreed: *By grace are ye ſaved through faith.* Free grace and our Works do not accord:
Rom. 4. 16 *Therefore it is of Faith, that it might be of grace; and if of grace, then it is no more of works, otherwiſe grace is no more grace.* And, as I ſaid be-
Rom. 11. 6 fore, it is of grace, becauſe God was reſolved to exclude boaſting from man; which could not be,
Rom. 3. 27 but by taking Faith, and excluding Works in juſtification.

God found the diſpoſition of man to incline to ſelf-will, and ſelf-righteouſneſs in his breach of the firſt Covenant; and this is in man's na-
Rom. 10. 3 ture ſtill: *They going about to eſtabliſh their own righteouſneſs, have not ſubmitted to the righteouſneſs of God.*

And

And therefore God has made another kind of Covenant with us, a Covenant of free-grace, and we must have, what we have, of free-grace: and that it may be by grace, it must be by faith. Faith and works are always set at variance by S. *Paul*, in our justification before God: Faith is the sympathizing grace in us, with the free grace of God. *It is of faith, that it may be of grace.* This way of boasting is cut off from man, and *he that glorieth, must glory in the Lord.* Rom. 4. 16. 1 Cor. 1. 31.

2. God's intention of honouring the Lord Jesus Christ, and making him a glorious *Adam*, in wondefully excelling the first, is another reason, why the justification of a sinner is only by faith in Christ. If we consider the scope of much of the 5. to the *Romans*, from the 15. *v.* to the end; and of some part of 1 *Cor.* 15. 45. &c. we find a design of God highly to exalt the second *Adam* above the first.

Now faith is the grace that ho-

nours Christ most. It fetcheth all from Christ, and gives all the blessedness of a restored sinner to Christ: It's faith that makes Christ so precious: 1 Pet. 2. 7. *To you that believe he is precious.* Faith makes the worst of Christ to be better, and more elegible than the best of this world. *It was by faith that Moses esteemed the reproaches of Christ greater riches* Heb. 11. 26 *than the treasures of Egypt.* And because faith doth so honour Christ, therefore it is exalted above other graces to this high office, which no other grace has in the justification & righteousness of a sinner. It's faith that puts Christ's worth and merit into the ballance against all thy sins and wretchedness, and against the curse of the Law, and against, and to swallow up Hell and Death into victory.

And faith makes a man to cast away not only his sins, but his own Phil. 3. 9. righteousness too, to exalt the *righteousness of Christ.* It makes a mans best

beſt duties, and beſt works, and higheſt meaſures of inherent grace, to be, in compariſon of Chriſt's obedience, and righteouſneſs, but as Stars to the Sun, thoſe diſappear at the appearing of this.

3. The Lord hath thus honoured faith, and ſet it in ſo high an office, for his peoples ſake; that they may be at a certainty for their ſpiritual and eternal condition, and not in a tottering ſtate, as they were in the firſt *Adam*.

All that God has for us in order to our eternal happineſs, he hath put into Chriſt: *It pleaſed the Father, that in him ſhould all fulneſs dwell.* Col. 1.19. And it's from his fulneſs that we receive all grace, 1 *Joh.* 16. And what we have from the fulneſs of Chriſt, we fetch it by faith, as the Woman did virtue to heal her ſore diſtemper: Math. 9. and all this is that we may be at a certainty. Therefore it is of faith, *to the end the promiſe might be ſure.* Rom. 4. 16 Faith

leans upon Christ as it's special ob-
Is.28.16. ject; and *Christ is a sure foundation. And all the promises of God, in him are yea, and in him Amen:* there they have both their existence and performance, 2 *Cor.* 1.20.

If life and Heaven did hang upon such hinges as our own graces and and works, and righteousness, we should be but in a tottering case: we are so uncertain in these, as to their actings, and withal so imperfect: But in Christ's obedience and righteousness there is the greatest assurance that can be; we may rest and repose here safely; he is a sure foundation, where the conscience of a sinner rests quietly, and no where else.

And thus you have seen it proved, and cleared, That the Lord Jesus Christ is a sinners righteousness in the sight of God; and that God imputes this righteousness to a sinner, to make it his; and that faith alone

alone has the office to fetch it home and apply it.

The Application of the Doctrine. And,

1. If these things be so as you have seen, then (to use the Prophet *Ezek.* words) *This is a lamentation, and shall be for a lamentation,* that so much of the world are so ignorant of and enemies to this foundation truth. Ezek. 19. 14.

For, First, As to the Gentiles, they knew nothing of this righteousness till they were taught it by the grace of God, in their calling. And not only the common people, but their *Sophoi*, their learned and wisemen, their Seers, such as *Cato*, *Cicero*, *Ovid*, *Virgil*, *Livie*, *Suetonius*, *&c.* men of high parts, and all about Christs time, a little before and after; yet all these were strangers, yea enemies to this righteousness. *Christ crucified was fooliſhneſs to them.* It was a jeering speech of *Cato's*, *Stultitia eſt morte alterius* 1 Cor 1. 23.

ſperare ſalutem. The wiſeſt of the Gentiles did no more underſtand the myſtery of this righteouſneſs, which maketh a ſinner righteous before God, or any of the myſteries of Chriſt, than the *Magi* of *Egypt* did *Pharaoh*'s dreams, or the Wiſemen of *Caldea*, *Nebuchadnezzar*'s, or *Belſhazzar*'s Hand-writing. This maſter-piece of wiſdom in God, was but fooliſhneſs to them.

Gen. 41. 15.

Dan. 2. & 5.

And Secondly, As for the Jews, the Apoſtle ſays, *they were ignorant of this righteouſneſs: For they being ignorant of God's righteouſneſs, and going about to eſtabliſh their own righteouſneſs, have not ſubmitted themſelves to the righteouſneſs of God.* Yea, this righteouſneſs was a ſtumbling block to them, an occaſion of their fall, and caſting off, *i. e.* through their ignorance of it, and malice againſt it: *They ſtumbled at this ſtumbling ſtone.*

Rom. 10. 3

Rom. 9. 31, 33.

And this was the Plague-ſore, not only of the Common-people among the

the Jews, but of their Rabbys, their Scribes and Teachers; they were ignorant and willingly ignorant of this way to life: *Have any of the Rulers or of the Phariſees believed on him? John* 7. 48.

And Thirdly, As for Chriſtians, multitudes of them are ignorant of, and bitter enemies to this righteouſneſs. The generality of the Roman Church have drunk this poyſon: and few of their Champions are behind the Scribes and Phariſees in contending for righteouſneſs by the works of the Law: They are rich enough to buy pardon of ſins, and Heaven to. What ſaid *Vega? He would have Heaven for his money.* And indeed all men by nature have this Popery in their belly. And there are two reaſons why men naturally and generally miſs this way to life; this way to this City of refuge ſet up for loſt ſinners by the Goſpel. *Cœlum gratis non accipiam.* Math. 19. 16.

1. The myſterious nature of this righ-

righteouſneſs, as it is the matter and reaſon of a ſinners juſtification before God. It is a revelation; *The righteouſneſs of God is revealed from faith to faith:* It is not a thing in the view of natural reaſon. The world muſt be convinced of it by the ſpirit. *It is a new way*, Heb. 10. 20. an uncouth, untrodden and unbeaten way to the light of nature: nay, there was no ſuch thing known of in the ſtate of innocence. Thoſe Philoſophers, the Epicureans and Stoicks that encountred *Paul*, called it, *New-Doctrine.* Its News indeed; ſo is the whole Goſpel; for that is the ſenſe of εὐαγγελιζόμενοι, *bringing good News.* Man being made righteous by the righteouſneſs of another, is a new way, and unknown to the generality of the World, as *America* was to other parts, till of late.

1 Rom. 17.

Joh. 16. 8.

Act. 17. 18, 19.

That a righteous perſon ſhould be made ſin for us, as Chriſt was, and that we ſhould be made, *the righte-*

righteouſneſs of God in him; this is *μέγα μυςήριον, a great Myſtery*: And in preaching this point to men, we may ſay as the Apoſtle about the Reſurrection; *Behold, I ſhew you a Myſtery.* This is one of the deep things of God, which no man knoweth, but the Spirit of God, and they to whom the Spirit reveals it, *Which none of the Princes of the world* (*i. e.* in *Paul's* time) *have known.* Princes then were the choiceſt men i'th' world for natural or acquired parts, but were ignorant in this.

2Cor.5.21 1 Tim.3. 16. 1 Cor. 15. 51. 1 Cor.2. 7,8,9.

2. Reaſon why this new way to life is ſo commonly miſſed, is from the nature of man; it's a way that goes againſt the graines with proud Nature, to tread it. The natural ſpirit of man makes ſtop here, as *Balaam's* Aſs did in that way of his. There is an innate and hereditary pride in men, ſo as to own no righteouſneſs that ſhall eclipſe theirs: Men are naturally for ſelf-ſhifts; *Adam's* Num.22.

Gen. 3. *Adam*'s poor contrivance to cover his nakedneſs tells us this. When men think of going to Heaven, they faſten upon ſomewhat of their own:
Math. 19. *Maſter, what good thing ſhall I do?* and, *All theſe have I kept.* He had ſelf righteouſneſs at his fingers ends, as *Paul* himſelf had, while a Phariſee;
Phil. 3. *As concerning the Law, blameleſs.* Self in man, is like the heart in man, which is *ultimum moriens.* The Fort that holds out longeſt againſt ſubmiſſion to this righteouſneſs of Chriſt: like the Fort of
2 Sam. 5. the *Jebuſites*, which would not yield till *David* ſtorm'd it. Man's good opinion of his own righteouſneſs, is amongſt thoſe λογισμοὶ, thoſe imaginations or proud reaſonings in men, that exalt themſelves, and are not with eaſe brought under, and ſubdu'd to the obedience of Chriſt, 2 *Cor.* 10. 5. Now natural men do divers ways exalt their own Righteouſneſs in oppoſition to God's.

1. It's

1. It's too uſual with ſome amongſt us, to think to recompence God, and ſtop the mouth of his juſtice, by ſome good works of their own. This Popery is in many who diſdain the very name. Something or other of their own, that ſeems lovely in their eye, as that Phariſees Faſting did, ſtands in the room of Chriſt: upon the matter, ſomething of their own doing muſt do the deed. *Maſter, what good thing ſhall I do to inherit eternal life?* Here they hang their hopes, and Chriſt made but as a hang-by and blind. Luke 18. Math. 19.

2. Some make a mixture and compoſition of their own righteouſneſs and Chriſts together in their juſtification; as ſome of the *Galatians* did. It's the fancy of ſome men, they dare not venture their ſouls on Chriſt alone: they'l have two ſtrings to their Bow, ſomething of their own at leaſt for a reſerve and dead lift; as thoſe many that

that believed on Jesus, *Joh.* 2. 23, 24. their faith was a halting and divided faith; and therefore he did not commit himself to them. These men, like the Harlot, would have
1 King. 3. the living child divided: So would they have their justification before God to be parted between Christ's righteousness and their own.

3. Some there are, who though they mix not Christ's and their own, yet they make their own a bridge and passage to his. Such are those who would have Christ, but would have him for their money; as *Vega* said, *Cœlum gratis non accipiam, He would purchase heaven, and not have it as the gift of God.* According to the Apostles Doctrine, *Rom.* 6. 23. Nor will they buy without money and without price, according to the free invitation. *Isa.* 55. 2.

Some goodness of their own must usher them into Christ: They are shie to go to him only with their sins and nothingness, and nakedness, which

which men ſhould do, ſo they go with theſe as their ſores and grievances. Some men would be worthy that Chriſt ſhould receive and own them. Their divinity is ſuch like as the Jews, when they urged Chriſt to go to the Centurions Houſe, with this argument, *For he is worthy.* Theſe men would commend themſelves to Chriſt by ſomething that's lovely in them; but this is not Chriſt's way; *He came not to call the righteous, but ſinners to repentance, and they are not the whole, but ſick, that need the Phyſician.* When men are naked, then he caſts his skirts over them; and when they are in their blood, this is his time of love, and now he ſays unto them, *Live, Ezek.* 16. Luk. 7. 4.

4. There are ſome men who would think much of it, not to be eſteemed Chriſtians, and yet look after juſtification and ſalvation, neither by Chriſt's righteouſneſs, nor any of their own, but think that

that God will forgive and ſave them on courſe, without any more ado. Any way is their way to Heaven, and think their prophaneneſs will no more put them by Heaven, than by their inheritances on earth. They can be rich and wicked, and honourable and wicked, and wiſe and wicked, and therefore can be wicked and go to Heaven.

Theſe are the Generation of men that *Moſes* ſpeaks of, *That bleſs themſelves in their heart, and ſay, we ſhall have peace though we walk in the imagination of our hearts, and adde drunkenneſs to thirſt.* Like deſperate Riders, that leave the high-way, and venture their bones and necks over hedge and ditch. Or as ſome ſay of Eels, that they are bred from putrefaction rather than generation: So this generation of men conceit to get as near a paſſage to Heaven by prophaneneſs as holineſs: Tell not them either

Deut. 29. 19.

ther of imputed righteouſneſs or inherent, they'l venture their own way. But it is as ſure as the word of God is ſure, that God will both keep theſe men out of Heaven; Rev. 21. 27 *There ſhall by no means enter any that work abominations*; and will alſo blot out their names from under Heaven: no place but Hell is fit for them. The very Oxe and Aſſe have better names on earth than they have, *Iſa.* 1. and thus much for the uſe of Lamentation.

2. This Doctrine is uſeful to exhortation, and that to two ſorts of men: To thoſe that have not come Pſ. 69. 27. into this righteouſneſs, as ſome ſuch there are: And, To thoſe that have attained to it, and know it, and would know it.

To the firſt, I ſay two things.

1. Seek this righteouſneſs and none other, for your juſtification, and ſeek it till you get into ſuch experimental acquaintance with it, as to know what you ſay when you ſpeak

ſpeak of it: *Seek the Kingdom of God and the righteouſneſs thereof.* No other righteouſneſs can expiate thy ſins, but Chriſt's; nor preſent thee without ſpot to God, but his. This is God's righteouſneſs, therefore let it be thine: it's God's, becauſe it is a righteouſneſs of Gods ordaining, and becauſe it is a righteouſneſs of God's imputing, and becauſe it is a righteouſneſs of God's accepting. It's a ſufficient righteouſneſs to God, and it's a ſufficient righteouſneſs to the diſtreſſed caſe of a ſinner: therefore ſeek this only; Oh get to ſpeak that language, *In the Lord have I righteouſneſs, In the Lord ſhall all the ſeed of Iſrael be juſtified.*

Iſa. 45 24.

There are many falſe righteouſneſſes, as there were many falſe Gods, even in the Church of God in the Old Teſtament, and as there are many falſe Chriſts in the New. Then take heed of deceiving your ſelves, or being deceived with a falſe righteouſneſs.

Math. 24.

Men

Men are exceeding apt to ſit down in a ſelf-righteouſneſs, to warm themſelves at the ſparks of their own fire. It's as hard to bring men into a better opinion of anothers righteouſneſs than of their own, as it was for *Eliſha* to perſwade *Naaman* into higher thoughts of the waters of *Jordan*, *than of Abana and Pharphar in his own Country*. It's hard for men to count thoſe things which were; or, are gain to them, to be loſs for Chriſt, as *Paul* did, *Phil.* 3. Men may be brought to give themſelves loſt, with their ſins, but hardly with their righteouſneſs. Iſa. 50. 11. 2 King. 5.

And therefore the Holy Ghoſt tells us, That it is the exceeding greatneſs of God's power, even the working of his mighty power, that power which *raiſed Chriſt from the dead*, when ſuch a weight as the ſins of the world, and the curſe of the Law was upon him, to keep him under the power of death: I ſay,

yea, the Spirit of God ſaith, it is ſuch a power, and no leſs, that muſt make a ſinner to believe in Chriſt for righteouſneſs and life.

Eph. 1. 19, 20.

How many ſet their tears, and ſighs, and groans for ſin, in Chriſt's ſtead, and in his righteouſneſs its ſtead? and how many ſet their deſires of grace, and their much praying and much hearing, and their diſlike of evil ways, in this righteouſneſs its ſtead? that do it, and think not that they do it. As the *Aſſyrian* had his Commiſſion and Charge from the Lord, to make the great ſpoils he did; *Howbeit he meaneth not ſo, neither doth his heart think ſo.*

Iſa. 10. 5, 6, 7.

Indeed, theſe above-mention'd good and holy things, as ſighs for ſin, deſires of grace, *&c.* are ſigns that follow them that believe in Chriſt for righteouſneſs, but they are not the grounds of a man's expecting righteouſneſs by Chriſt. Theſe muſt be thine own nothingneſs,

neſs and loſt condition in thy ſelf, and God's free-grace, and Jeſus Chriſt in a free Promiſe. The juſtifying act of faith is laid on ſuch ground-work as this; A man muſt be convinced of ſin, and of his own unrighteouſneſs: and now is the ſeaſon for him to caſt himſelf on Chriſt's righteouſneſs, as it is freely offer'd him of God in his Goſpel: as the ſeaſon for diſeaſed people to go into that pool, for healing, was *when the Angel moved the water*; ſo it is the proper ſeaſon to fly to Chriſt for Sanctuary, when a ſinner ſees himſelf undone, in and by himſelf: And here is the juſtifying act of faith. Joh. 5.

Men have reaſon to ſuſpect their faith, that is drawn out to Chriſt becauſe of ſome ſelf-worth: For true ſaving faith hath no footing to ſtand on, but free-grace, and Chriſt of free-gift. And look to it, for all other faith in Chriſt will fail you when it comes to the pinch, and

when conſcience does indeed want ſatisfaction. The greater confidence men have by a falſe, or though true, yet an inſufficient faith, the greater will be their deſpair when the fallacy is ſeen. Oh take heed of this fallacy, beware of embracing blear-ey'd *Leah* for beautiful *Rachel*.

It's a dangerous thing to ſet up our own righteouſneſs, and graces, and dutys, and works, as a qualification for our faith in Chriſt; this is but clarified poyſon. As God hangs the Earth upon nothing; ſo
Job 26.7. muſt we the righteouſneſs of Chriſt upon our own nothingneſs. Grace and good works are not the way to our juſtification by Chriſt, though they are the way to Heaven.

I cannot eaſily exceed in caution in this caſe; men may make other things beſides Chriſt their righteouſneſs, interpretatively on God's part, when they do it not intentionally on their own. As an eager man after riches,

riches, or honour, *&c.* he thinks not that he makes theſe his God, it is not his intention, and yet it is ſo in God's account, who calls covetouſneſs, *Idolatry.* And many make their belly their God, that think not ſo. And ſo we may intend not to make any thing our righteouſneſs but Chriſt, and yet may warp in practiſe. A man may be an Atheiſt in practiſe, that is not ſo in judgment, and ſo may he be a ſelf-righteous man. Therefore let us take heed to our ſpirits in this point. Col. 3. 5. Phil. 3. 19. Tit. 1. 16.

2. Seek this righteouſneſs of Chriſt in God's way of giving it, that is, *by imputation*; as he imputes it to him that believeth in Jeſus, not to him that worketh: *To him that worketh not, but believeth on him that juſtifies the ungodly, his faith is counted, by God, for righteouſneſs.*

We muſt look after this righteouſneſs of Chriſt to be made ours, as it is offer'd of free-grace, and in

a free-promiſe. Is it not a ſtrange thing that a man ſhould more eaſily believe in Chriſt when he can ſee ſome good in himſelf, than when he can ſee nothing but Chriſt in a free promiſe? yet it is ſo; as if ſomething in himſelf, were better footing for faith in Chriſt, than God's free-grace, and free-offer of Chriſt and his righteouſneſs to him, under the notion of a loſt ſinner.

Oh how faſt does this ſelf ſtick to a man! but certainly the leſs we ſee in our ſelves, the greater inducement it ſhould be to caſt our ſelves on Jeſus Chriſt. For what is it that can anſwer the Law, or our own accuſing troubled conſcience, or the Devils charge againſt us; but the righteouſneſs of Chriſt made ours by free-grace? It was Chriſt that took off Satans Charge
Zach. 3. 2. againſt *Joſhuah* the Jews High-Prieſt. And *Jeſus Chriſt the righte-*
1 Joh. 2. 1. *ous, is our advocate with the Father*

The

The righteouſneſs of Chriſt is fitted to the ſinners condition; it's open to *Adam* and his ſeed fallen, not ſtanding. The Serpent was for the ſtung *Iſraelites*, and not the whole. A ſinner as a ſinner muſt take this righteouſneſs, let his ſins be as the ſands, or Stars, or Crimſon, or Scarlet; Chriſt's righteouſneſs is fitted for ſuch ſinners when convinc'd and humbled: for that woman who has no other name given her by the Evangeliſt, but a ſinner. Luke 7.

The Brazen Serpent was not lifted up for gnats, but the ſtinging of fiery Serpents. And Chriſt came to ſave, not only the leſs, but the chief of ſinners. Chriſt did no petty cures, but ſuch as Phyſicians could not do; as we ſee in the woman with the Iſſue of blood: and in the man's ſon whom the Diſciples could not cure. Where ſin abounds, Chriſt's righteouſneſs is ordained to ſuperabound. The way is opened 1 Tim. 1. 15. Matth. 9. Matth. 17. 16. Rom. 5. 20

Math. 11. 28. to Christ for all sinners that come weary and burthened to him: he bids none of them stand back: *Him*
Joh. 6.37. *that cometh to me I will in no wise cast out.* There is more danger of their missing this righteousness, that have something of their own to trust to, than of theirs who have
Rom. 9. 31, 32. nothing. Christ sends the rich empty away. Fewer Scribes and
Luke 1. Pharisees believed on Christ, than Publicans and sinners.

Remember then, that this is the Righteousness which ends all controversie betwixt God and a sinner, and between the Law and a sinner; and which also ends all quarrels in a poor sinners conscience. God says he is satisfied with this Righte-
Isa. 42.21. ousness, *The Lord is well pleased for his righteousness sake.* And the Law is satisfied with this righteousness,
Rom. 10.4 *Christ is the end of the Law, for righteousness, to every one that believeth.* And conscience saith, I am satisfied with this righteousness; *Being justi-*

fied

fied by faith, we have peace with God, through our Lord Jeſus Chriſt. Rom. 5. 1.

A ſleepy Conſcience may be ſatisfied with ſelf-Righteouſneſs, but a waking conſcience cannot. Therefore ſeek this righteouſneſs of Chriſt, and ſeek it alone, in the caſe of juſtification, and ſeek it in God's way of giving it, *ſcil.* in the way of imputation, in the way of free-grace, and in a free-promiſe, without reſpect to any thing in your ſelves. *We are juſtified freely by his grace, through the redemption that is in Chriſt Jeſus.* Rom. 3. 24. The

2. Branch of Exhortation, is, to ſuch as have the Righteouſneſs of Chriſt made theirs, and know it, or would do ſo. And to ſuch I ſay theſe things,

1. Be ſure to keep a diſtinction between Chriſt's imputed righteouſneſs, and your own inherent, when

when you think of your discharge from sin, and being righteous before God. Remember, that *Jacob* put on his elder Brother's Garments, when he went to his Father
Gen. 27. for the blessing. And let me tell you, that, For a man to depend on his own Righteousness, is a greater sin than his unrighteousness is; for this is a sin against the Law, that
Heb. 2. 3. against the Gospel. It is true, a godly man may and ought to approve himself to God, in the sincerity of his inherent grace and righteousness, and take much comfort when he can do so: So did St. *Paul*,
2 Cor. 1. 12. *This is our rejoycing, the testimony of our conscience, that in simplicity and godly sincerity, we have had our conversation in this world:* and he advised *Timothy* to study to ap-
2 Tim. 2. 15. prove himself to God. And *Enoch*
Heb. 11. 5. had this testimony, that *he pleased God*, in his walking.

But then, though we please God, as

as our Father, with our graces, and the ſincerity of our lives; yet we cannot ſatisfie his Juſtice with theſe as a Judge: We cannot bring theſe to God in the point of our juſtification. *Bring Benjamin, or elſe ye ſee not my face*: So is it with us; if we bring not Chriſt and his righteouſneſs made ours. Gen: 43.

God ſtands upon it, That we expect juſtification meerly by his grace, and not our own. As in *Naaman's* free cure of his Leproſie. *Naaman* would have given the Prophet gifts for his cure; but ſays he, *As the Lord liveth, before whom I ſtand, I ſhall receive none.* Men ſhould therefore ſhun that patched righteouſneſs and way of juſtification invented by the falſe Apoſtles in the holy Apoſtles days: as we ſee in St. *Paul's* Epiſtles to the *Romans*, and *Galatians*. The Jews truſted to their own righteouſneſs, and many mungril Chriſtians mixed 2 King. 5. 16.

Chriſt's

Christ's and their own, jumbled the two Covenants together, half Christ, and half works, in the point of a sinners justification: Like
Nehem. 13.24. those children of the Jews that marryed Wives of *Ashdod*; they spake half in the speech of *Ashdod*, and half in the speech of the Jews. And thus do they of the Church of *Rome*, though many of them can speak purer Gospel when they come to die.

We find in the Levitical Law, God would have no Honey used in
Lev.2.11. Sacrifice to him: for though it be sweet, yet it breeds choler in the stomack. Thus God will have man's righteousnes to have nothing to do in his justification; because though it be sweet and pleasant in its place, yet here it would swell and puff up.

That was a brave speech of *Luther's* on the *Galat.* in this case, being

ing rightly interpreted; *Let Moſes be dead and buried, and his Sepulchre never be found.* His meaning I take to be, The excluſion of the works of *Moſes*'s Law, from the juſtification of a man, and from being his righteouſneſs before God: according to that, *Act.* 13. 39. *And by him, all that believe are juſtified from all things, from which he could not be juſtified by the Law of Moſes.* But whether God did hint this to us in burying *Moſes*'s body himſelf, and concealing the place of his burial, I know not.

Yet muſt we ſtill be urg'd upon it, to keep up a diſtinction betwixt Chriſt's righteouſneſs and our own, ſo as to ſee a need of his, when our own is neareſt to perfection; and to ſee his as neceſſary when we are at the Achme of grace, as when we firſt came out of a ſtate of nature. For ſurely we may expect it, That when we come to die we ſhall find

we

we muſt have a ſtronger ſupporter to our hearts and hopes than inherent righteouſneſs. If then we will eaſe our troubled minds, we muſt lean and lay our weight on the free-grace of God in Chriſt.

And truly this is the way to avoid both Rocks and Sands, to eſcape the ſnare that is in our perfecteſt graces and dutys, and alſo to have comfort in our weakeſt. Their compleated graces will not infect them with pride, and exalt them above meaſure, nor their loweſt meaſures perplex them. For now, when they ſee themſelves in themſelves wretched, as *Paul* did, they can ſay with him, *We thank God for Jeſus Chriſt*, and here take Sanctuary. I cloſe this firſt branch of Exhortation, with the words of *David*, and the Prophet *Iſaiah*, as well becoming us; *I will make mention of thy righteouſneſs, of thine only: and, ſurely ſhall one ſay,*

Rom. 7. 24, 25.

Pſ. 71. 16.

In

In the Lord have I righteouſneſs, in the Lord ſhall all the ſeed of Iſrael be juſtified. Iſa. 45.24.

2. Let Chriſtians who have attained to this righteouſneſs, learn how to raiſe and extract ſtrong conſolation from it: and to take this as a Cordial in the droopings of their Souls by the remainders of ſin; *Chriſt the Lord our righteouſneſs.*

Who are there among the Saints of God on Earth, but have experience more or leſs, what trouble of conſcience is; and how weak a Cordial the beſt of their own is to their hearts at ſuch a ſeaſon. This made bleſſed *Paul* ſay, *Not mine own righteouſneſs, but that of God by faith in Chriſt.* This is that that will raiſe up the moſt ſinking ſpirits, and conſciences moſt in deſpair. Its by this righteouſneſs that God juſtifieth the ungodly. Rom. 4. 5.

And God expreſſes two reaſons why he juſtifies man by this righteouſneſs, *To exclude boaſting*; and to prevent terrours of conſcience in his people, from their often ſenſe of little grace, and much ſin in themſelves.

Rom. 3. 27.

Its this Righteouſneſs that is the foundation of peace with God, and of peace in our own conſcience: The terrours of conſcience for ſin are removed and aboliſhed by the coming in of this righteouſneſs, when applied and improved.

Rom. 5. 1.

Heb. 10. 2.

It's true, that the ſanctification of our natures and holineſs of our lives, are a good Second; a ſecondary ſupporter of peace in our conſciences; *This is our rejoycing, the teſtimony of our conſciences, that in ſimplicity and godly ſincerity, not in fleſhly wiſdom, but by the grace of God, we have had our converſation in this world.* The Saints own righteouſneſs

neſs and graces are amongſt *David's* 30 Worthies, but none of the 3. They have not that ſovereign power to pacifie the diſturbed conſcience, as the Righteouſneſs of Chriſt has.

Saul had many Worthies in his Army, yet only *David* could encounter *Goliah:* ſo there is worth and excellency in the inherent graces of Believers, and their perſonal righteouſneſs; yet it is this imputed righteouſneſs only that can encounter the charge of the Law, and of Satan, and of our own conſciences. Rom. 8. 33

And truly this righteouſneſs of Chriſt imputed to a Believer, and applyed by him, makes his conſcience like the Land of *Cannaan*, a place of ſweet reſt and repoſe, *the reſt of God*, as it is called. Now there is nothing but amicable carriage between God and the Soul. Heb. 3. When *Abraham* was righteous by believing the promiſed ſeed, then

Jam. 2, 23. he was called *the friend of God: Abraham believed, and it was imputed to him for righteousness, and he was called the friend of God.* Yea, he was his bosom friend: *Shall I* Gen. 18. 17. *hide from Abraham the thing that I do?* Indeed the very scope of this imputed righteousness, is to remove all difference betwixt God and us. It is true, there is, *Amor beneplaciti*, A Love of good-will, which God bore to us before our actual justification; even *when we were in our* Ezek. 16. 8. *blood.* But his love of complacency and delight appears not till we have this righteousness on us: then it is, that we are beautiful in his eyes, even through his comli- Ezek. 16. 14. ness put upon us. Now it is Christ speaks such language to his Spouse, *Behold thou art fair, my Love, behold thou art fair; Thou hast ravished my heart, my sister, my spouse, thou* Cant. 4. 1, 9. *hast ravished my heart with one of thine eyes.*

Now it is that there is that near-

ness

neſs to God; *A people near unto him.* And now there is that myſterious Oneneſs between the Father, and Chriſt, and Believers: *In that day ye ſhall know, that I am in my Father, and you in me, and I in you.* And now there may be as bleſſed interviews betwixt theſe, as was betwixt the Angel and *Jacob*, and betwixt the Lord and *Moſes*, and as will be between God and the Children of *Iſrael* in the latter days, mention'd by the *Prophet*, *Hoſ.* 3. 3. *I will be for thee, and thou ſhalt be for me.* And now there may be the enjoyment of that communion and fellowſhip with the Father and his Son Jeſus Chriſt, that fills the heart with joy: And now a man may have that παῤῥησία, that boldneſs and liberty with God; *In whom we have boldneſs and acceſs with confidence, by the faith of him.*

Pſ. 148. 14. Joh. 14. 20. Gen. 32. Exod. 33. 11. 1 Joh. 1. 3. Eph. 3. 12.

Remember then, that this righteouſneſs of Chriſt imputed to the humble ſinner, is a cure for all ex-

remities of conſcience. When a a poor ſoul ſays to it ſelf, Shall ſuch a wretch as I be juſtified before God? why, why not I? by this righteouſneſs God juſtifieth the ungodly, *i. e.* objectively, when they are ſuch, though they are not ſuch after they are juſtified. And here's the Magazine of comfort for all Believers: The weak Believer has the ſame beauty and lovelineſs in him, in God's eye, by this righteouſneſs, as the ſtrongeſt: St. *John*'s little Children, as much as his young Men and Fathers. And when once a man hath attain'd to this righteouſneſs, it matters not whether he was a leſſer or a greater ſinner before. For how great a ſinner ſoever a man hath been before his believing in Chriſt, for this righteouſneſs of his, yet now he does believe, all his ſins and unrighteouſneſs is ſwallowed up into victory by it, even though he had been the chiefeſt of ſinners: It was St. *Paul*'s caſe. Now,

Now there are two things in this imputed righteouſneſs which make it the ſpring of ſuch ſtrong conſolation.

1. It's everlaſting righteouſneſs, and ſo is a covering for ſins to come. as well as paſt, and therefore ſet out by a fountain. Dan. 9.24. Zach. 13.1

1. *Adam*'s righteouſneſs in innocency, and of the Angels too, was but Ciſterns, apt to dry up; but Chriſts is Fountain-righteouſneſs, and ſo everlaſting righteouſneſs; to make an end of ſin, and to make reconciliation for iniquity, and to bring in everlaſting righteouſneſs, in that place in the Prophet *Daniel*.

That was a great miracle which the Lord did for the Children of *Iſrael* in the Wilderneſs, when their Cloaths waxed not old, in forty years ſpace. But yet that was nothing to this everlaſting righteouſneſs which God imputes to Believers; this will never wax old: Deut. 29. 5.

The Heavens will, *Pſ.* 102. 26. but this righteouſneſs is as freſh as ever, and ſo will be for ever. *Thy righteouſneſs is an everlaſting righteouſneſs. Though Chriſt was but once offered on earth, yet he is a continual ſweet odour offered to God for us in Heaven.*

Pſ. 119. 142.
1 Joh. 2. 1, 2.
Heb. 9. 24.

2. It's infinite righteouſneſs, and this ſuits with the ſinners ſtate which needs infinite righteouſneſs. The greateſt ſinner needs no more than this righteouſneſs to juſtifie him in the ſight of God; and the leaſt ſinner needs as much: As, *he that gathered much Manna had nothing over, and he that gathered little had no lack:* The leaſt ſin is unpardonable without this righteouſneſs, and the greateſt ſins are pardonable by it; except one, that againſt the Holy Ghoſt.

Exod. 16. 18.

Indeed, to think any ſin is little, is a great ſin, becauſe the leaſt ſin muſt have this righteouſneſs, this everlaſting and infinite righteouſneſs

neſs for a covering: And yet not to believe Chriſts righteouſneſs is above all ſin, is a greater ſin: For diſobedience is the diſobedience of man, but the obedience of Chriſt is the obedience of God-man. The ſin of man is in finite only improperly, *i. e.* in reſpect of its object againſt whom it is committed, *ſcil.* God: but the obedience and righteouſneſs of Chriſt is properly infinite, in reſpect of its ſubject, where it is, and by whom it was acted, even he that was God as well as man. The tranſgreſſour of the Law, was but man, but the ſatisfier of the Law was God alſo. And hereupon we are to make theſe three obſervations. Rom. 5. 20

1. The great honour done to the Law by this righteouſneſs, that the Law ſhould be ſo abundantly ſatisfied, as by the righteouſneſs of ſuch a perſon, as the Lord Jeſus Chriſt.

2. The great ſecurity of the

humbled and believing ſinner, who has ſuch righteouſneſs and obedience made over to him, as the righteouſneſs of God; for ſo is this righteouſneſs of Chriſt often called, and it is ſo indeed. Yea,

3. God and Chriſt, and the Believer, and the Goſpel, as well as the Law, gains by this way of a ſinners being made righteous. As to God, it is to the praiſe of the glory of his grace, *wherein we are accepted in the beloved.* And as to Chriſt, he is upon this account highly exalted, even in his Humane Nature, *Phil.* 2. 8, 9. And the Goſpel is hereby made a glorious Goſpel, and the miniſtration of the Spirit, and the miniſtration of righteouſneſs which exceeds in glory. And as to the Believer, his condition is, and his comfort is wonderfully ſecured; beſides his honour, in this point, above the Angels, to whom Chriſt is not made righteouſneſs, as he is to men that believe.

Eph. 1. 6.

2 Cor. 3. 8 & v. 9.

For

For as Christ took not on him the nature of Angels, but the seed of *Abraham*: so he puts not his righteousness on the Angels, but on the spiritual seed of *Abraham*. These are they that have white robes, *which is the righteousness of the Saints.* Heb. 2. 16. Rev. 19. 8.

And then further consider, That the righteousness of Christ does not only cover the sins of Believers, but their righteousness too, that is, the imperfections of their graces, and duties, and works, and procures them acceptance with God. It does for them, what the sweet Frankincense in the Law did for the Sacrifices then, make them a sweet savour to *Jehovah.* Lev. 2.

We have cause indeed to mourn over our holy duties, and best works, as in themselvs, & as from us, yet reason to rejoice in them, as vailed with this righteousness, which is for our duties, as well as our persons. This was shadowed by the plate of pure Gold, having engraven Exod. 28. 38.

engraven on it, *Holineſs to the Lord*; and put upon the fore-head of *Aaron*, that he might bear the iniquity of the holy things of the Children of *Iſrael*, and that they might be accepted before the Lord. And that was the Antitype of this, the Apoſtle ſhews: *Now the God of peace that brought again from the dead our Lord Jeſus, that great ſhepherd of the ſheep, through the blood of the everlaſting Covenant, make you perfect in every good work to do his will, working in you that which is well pleaſing in his ſight, through Jeſus Chriſt.* ℣ And it is by this righteouſneſs that the Duties, and Works, and Graces of Believers ſhall appear to honour, and praiſe, and glory at the appearing of Jeſus Chriſt. ℣ And upon the account of this imputed righteouſneſs, the obedience of one Believer is more acceptable with God, than the obedience of all mankind in the firſt Covenant.

Heb. 13. 20, 21.

1 Pet. 1. 7.

Math. 25. 34, 35.

Oh

Oh the wonderful ſatisfaction which a Believer may take in this righteouſneſs! God doth: *The Lord is well pleaſed for his righteouſneſs ſake:* and well may we then. But how few do! and ſome of theſe few becauſe they cannot; though they have attained to this righteouſneſs, yet not to ſenſe of it. All Believers have the ſame ſtate of peace, becauſe in the ſame ſtate of juſtification; but yet not the ſame ſenſe of peace. Though there be the ſame reaſon for it in reſpect of this righteouſneſs, for it is a covering to the weakeſt, as well as the ſtrongeſt believer: But all have not the aſſuring act of faith; for there may be faith where there is not ſight: *Faith is the evidence of things not ſeen*, or felt. Iſa. 42.21. Heb. 11.1. 2 Cor. 5.7.

And the reaſon of this uncertainty in ſome of God's people, is, their liſtening to unjuſt Judges. Satan is a malicious judge, and he has influence ſometimes upon poor ſouls to

to dazle their evidence; and carnal reaſoning, and ſelf-imagination, and ſuppoſitions are erroneous Judges; and like *ignes fatui*, do make men they know not their way.

Your appeals therefore muſt be to God in the caſe: *I will hearken what the Lord God ſhall ſpeak.* The Spirit muſt convince men of righteouſneſs as well as of ſin. It is not eaſie for a godly man to take in the comfort of a juſtified ſtate. Preſumers indeed take comfort eaſily, they catch at it before their time, as *Saul* would ſacrifice before *Samuel* came, contrary to order. Theſe are as bold in their claim of what is not yet theirs, as the Harlot was of the living Child. But true believers come hardly many times by their comfort and aſſurance, as that chief Captain did by his Roman freedom.

Pſ. 85.8.
Joh. 16. 8.
1 Sam. 13.
1 King. 3.
Act. 22. 28

They are ſometimes in *Jobs* diſſatisfaction, when he ſaid, *If I had called,*

called, and he had anſwered me, yet would I not believe that he had hearkened to my voice. And *David*, though *Nathan* had told him, that the Lord had put away his ſin; yet he felt not the comfort of it; and therefore how did he pray and cry for pardon, and for the reſtoring of the joy of God's ſalvation. 2 Sam. 12. 13. Pſ. 51.

God will have his people know, that not only juſtification, but the comfort of a juſtified ſtate, is the free gift of God. 2 Cor. 1. 2, 3.

Q. How may the evidence of the righteouſneſs of Chriſt to be ours be come by?

A. 1. By conviction of the Spirit.

2. By the exerciſe of Faith.

1. By the conviction of the Spirit. And there is a twofold conviction of the Spirit in this caſe: Firſt, that Chriſt hath ſuch a righteouſneſs for ſinners, which he proves by this, Becauſe Chriſt is gone to the Father. Secondly, that Joh. 16. 8. Joh. 16. 10.

this

Rom. 4. 5. this righteousness is imputed to us that believe. Though it be there written, yet the Spirit must convince us of it by a reflex act of Faith; and the Spirit has such an Joh. 16. 14 office as this: *He shall receive of mine, and shall shew it unto you:* and so that, *We have received the Spirit* 1 Cor. 2. 12. *which is of God, that we might know the things that are freely given us of God.*

And this the Spirit doth in giving us the reflex act of faith; which is that assurance of faith, 2 *Tim.* 1. 12. *I know whom I have believed*; and 1 Joh. 5. 20. that, *And hath given us an understanding to know him, and that we are in him.* And thus the Spirit puts Luk. 11. 13. & 24. 49. to silence all anxious disputes in the case. Oh pray, and wait for this Act. 1. 4. conviction of the Spirit, if yet you have it not.

2. The exercise of faith is necessary to our evidence of this righteousness to be ours. Faith is of necessary use to make it ours, and the

the exerciſe of faith is of neceſſary uſe to diſcover it to be ours. The uſe of faith is not only to bring us into a juſtifi'd ſtate, but alſo to give us the evidence and comfort of that ſtate, which it muſt do by its much exerciſe. The Apoſtle ſaith, *The righteouſneſs of God is revealed from faith to faith.* Juſtification requires faith, and the aſſurance of it, *faith upon faith, and the full aſſurance of it, Heb.* 10. 20. the higheſt uſe of faith. Rom. 1. 17

Surely it's a thing to be lamented, that ancient and experienc'd Chriſtians, who haply have been long in the poſſeſſion of their juſtification, and yet are often queſtioning their title; this is by remitting the acts of Faith. Chriſt did not much for men and places, where he found not faith. And he gives his Diſciples this for the reaſon, why they could not heal the man's child, *Becauſe of their unbelief:* their faith was too low. And his Math. 13. Math. 17. 20.

words

Luk. 24. 25. words to them, may be often applyed to us; *Oh fools, and slow of heart to believe.*

Therefore when we fathom this depth, of our being made righteous by the righteousnes of Christ made ours, and find our evidence shallow, as they found the Sea, *Act.* 27. we must do as they did, cast Anchor, and set faith a work hard on this righteousnes of Christ offered a believing sinner in a free-promise.

Q. But how may I know that I have this righteousnes?

A. Why, consider what are the concomitants and consequences of it; and if you have these, you have that.

Rom. 10. 3 Phil. 3. 6, 7 1. This righteousnes ever throws down self-righteousnes: as where this righteousnes is not attained, there self-righteousnes is set up; so where it is, self-righteousnes is cast out. It's plain in St. *Paul*, *Phil.* 3. 8.

1 Tim. 1. 13.

Eph. 3. 8. Persons justified by free-grace lye low in themselvs. Poverty of spirit

Ezek. 16. 63.

and

and habitual ſelf-abaſement, is very diſcernable in them.

2. Imputed righteouſneſs is ever accompany'd with inherent, in capable ſubjects, *Rom.* 8. 4. *That the righteouſneſs of the Law may be fulfilled in us, who walk not after the fleſh, but after the ſpirit*; and, *he that doth righteouſneſs is righteous, even as he is.* No ſuch friend to holineſs, as this righteouſneſs of free-grace. Where was there a holier man, in his days, than St. *Paul*, who was ſo much, and ſo experimentally verſed in the imputed righteouſneſs of Chriſt? Inherent holineſs faces imputed righteouſneſs, and receives life from it, as the Moon does light from the Sun. 1 Joh. 3. 7.

It's evident in the holy Scripture, that that faith that juſtifieth, makes pure work in men that have it *Purifying their hearts by faith.* St. *Peter* calls it *precious faith*: and it makes precious works where it is: and what precious work is there in Act. 15. 9. 2 Pet. 1. 1.

a looſe, carnal, drunken, worldly, meer formal Believer? Where this precious faith is, there will be precious things; a precious heart, a precious life, precious duties, a precious converſation, precious experiences, and precious enjoyments.

And truly faith ſeparated from theſe is but a *larva* or Ghoſt of faith: Like *Saul*'s fulfilling the commandment of the Lord, though he had ſpared *Agag*, and the fat of the Cattel. Looſe believers bring up an ill report of this Doctrine of imputed righteouſneſs, as the Spyes did of the Land of *Canaan*, and make it of an ill ſavour with Antichriſtian unbelievers; as *Simeon* and *Levi* did their Father and his Family amongſt the Inhabitants of the Land; and as the wickedneſs of the Sons of *Eli* made the Offering of the Lord abhorred of the people.

1 Sam. 15.

Num. 13. 26.

Gen. 34. 30.

1 Sam. 2. 17.

The 2. of St. *James*, and other parallel places of the Word of God, may gripe the conſciences of ſuch believers,

believers, whose faith is without works, unless dead works, and works of darkness, and unless their consciences be dead also. Eph. 4. 19.

o Faith and good works are like *Saul* and *Jonathan*, as *David* said of them, Lovely and not divided, *i. e.* in their existence, though they be in their office. Therefore those Christians that divide justifying faith and holiness of life, do as *Jeroboam* did in dividing the ten Tribes from the two. Christs righteousness on us hath a righteousness in us, wrought by his Spirit to attend it. 2 Sam. 1.

o This righteousness of Christ imputed to men, is like that Tree of Life, which bare divers manners of fruit, and that every Month, and whose leaves were for the healing of the Nations. This Tree of Life is the Lord Jesus Christ, who by his merit and spirit converts Heathens into Saints, and makes Saints bring forth the saving fruits of righteous- Rev. 22. 2.

ness, *Phil.* 1. 11. *Being filled with the fruits of righteousness, which are by Jesus Christ, which are unto the glory and praise of God.* The Woman that is joined to a man, is one flesh, and the man that is joyned to Christ, is one spirit; The same mind is in him which was in Christ Jesus: And he is in his desire and endeavour of the same manner of life, for obedience to the will of God.

1 Cor. 6. 16, 17.
Phil. 2. 5.
1 Joh. 2. 6.

3. *Use.* Let this new and strange way of Gods justifying us, even when we were ungodly, teach and move us to justifie God in the strangest of his providences to our selves, or towards his Church. Christ justify'd us when we were at worst; and why then should not we justifie the worst of Christ, even his Cross and Sufferings from offence and scandal? His righteousness makes our persons and performances, though full of imperfections, sweet and lovely unto God. And let the thoughts

Rev. 8. 3, 4

thoughts of this make our ſufferings for him, with all their bitterneſs, lovely to us: ſo they were to bleſſed *Paul*; *I take pleaſure in infirmities, in reproaches, in neceſſities, in perſecutions, in diſtreſſes for Chriſt.* 2 Cor. 12. 10. I ſay it again, Let God's juſtifying of us by this righteouſneſs of Chriſt, make us ſo ingenuous, as in our hardeſt conditions to juſtifie him.

And, laſtly, This Doctrine is a reaſon of a Believer's everlaſting thankfulneſs to God and Chriſt, both on Earth and in Heaven: That when we were in our blood, and caſt out to the loathing of our perſons, that then he ſhould ſpread his skirts over us, to cover our nakedneſs: That he ſhould juſtifie us when ungodly. Let us therefore conſider, that God hath ordained our juſtification by a righteouſneſs of his own, and out of us, that *he that glorieth ſhould glory in the Lord: For of him are ye in Chriſt Jeſus, who of God is made unto us righteouſneſs,* Ezek. 16. 8. Rom. 4. 5. 1 Cor. 1. 31

ouſneſs, that he that glorieth might glory in the Lord: and, *In the Lord*
Iſa.45.25. *ſhall all the ſeed of Iſrael be juſtified, and ſhall glory.* And that new ſong
Rev. 5. 9. the Saints ſing to the Lamb is on this account.

The riches of God's free-graces are tranſparent through this righteouſneſs of Chriſt made ours. As *David*'s Royal Spirit was ſeen, when
2 Sam.24. he ſaid to *Araunah*, *I will not offer of that which coſt me nothing*: So is God's royal love to Believers tranſparent in this, That he would not ſave us in a way that coſt him nothing: Our juſtification is the price
Act.20.28 of his own blood; ſo Chriſt's blood is called. And now if we love not God and Chriſt for this righteouſneſs, what will we love them for? becauſe of this righteouſneſs let us glory in the Lord, and glorifie his free and rich grace for ever and ever.

Oh let this Doctrine of Chriſt's imputed righteouſneſs feed us with admiration. That the Lord ſhould give

give his dear and only Son, this Name, *The Lord our righteouſneſs*, for our ſakes: and that we ſhould have ſuch near relation to him, by eſpouſals and union with him, that we ſhould alſo be called by this his Name, *The Lord our righteouſneſs.* Jer. 33.16. That this righteouſneſs ſhould juſtifie us when we were ungodly, and cover our nakedneſs when we were Rom. 4.5. in our blood: That it ſhould be appointed to make our weak graces and duties, even full of imperfections, a ſweet ſavour unto God: That Ezek. 16.8. it ſhould be a ſtrong guard to our conſciences from deſpair: That it Eph. 1.6. ſhould exalt our natures above the nature of Angels: That it ſhould be ſuch a Magazine of comfort to us: Oh let theſe things fill us with admiration, and let every ſoul that hath attain'd to this righteouſneſs, ſay of it thoſe exalting words, *Pſal.* 87.7. *All my ſprings are in thee.* Heb. 10.2.

FINIS.